

THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.
Mrs Bettie Whitehead... Office Editor

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EDITORIAL—Rev. H. C. Morrison, D.D.

Christ, The Solution Of The World's Problems.

It is unthinkable that an infinitely holy God would create an immortal, moral being incapable of holiness. To say that man cannot be morally pure is to slander man's Maker.

It is inconceivable that Satan could put into human nature a moral stain or taint which Christ cannot wash away. Jesus Christ was manifested to destroy the works of the devil. All sin is the work of the devil, and Jesus is able to forgive it, to purge it, to cast it out and to save to the uttermost.

Men who know Jesus Christ and walk with Him, hunger and thirst after righteousness. They long for holiness; they hate sinfulness; they crucify the "old man," and put on the "new man." Men who are truly born of the Spirit, hunger and thirst after righteousness just as naturally as a well-born babe thirsts for its mother's milk. The normal state of the regenerated is a state of longing after holiness until they receive the fullness of the blessing of Christ in cleansing power; the normal state of the sanctified is to watch against sin and to press on to know and to do the whole will of God.

The Holiness Movement, which is as widespread as Christianity, is the legitimate outgrowth of the heart hunger of the regenerated. Opposition to the Holiness Movement finds its advocates among three classes of people—the regenerated, who have only heard misrepresentations of the truth as taught by the advocates of full redemption, or people who were once regenerated and have fallen away from the Lord. This falling away is about as likely to occur among ministers who are ambitious for place and power in the church, as among lay people who drift back into worldliness. The larger per cent., perhaps, of the opposers of the doctrine and experience held out by the holiness people, is to be found among church members who have never been regenerated, who have no spiritual discernment and, in the nature of things, must oppose all true spiritual life.

The Holiness Movement does not teach a state of sinless perfection where there are no temptations, where sin is an impossibility, or where there may not be constant growth in grace. It does teach that Jesus Christ was manifested to destroy the works of the devil; that in Him, there is forgiveness of all actual transgression and cleansing from all natural depravity, with the baptism, in-filling and abiding of the Holy Ghost. The Holiness Movement teaches that sanctified people in their highest state of grace and attainments continue to grow in grace and in the knowledge of the Lord Jesus Christ; that

so long as we remain in the flesh, we shall be subject to temptation and may fall into sin; that we must watch and pray for deliverance and victory.

The Holiness Movement, always and everywhere, makes radical and aggressive war on all sinfulness and proclaims everywhere that Jesus Christ by the grace of God, hath tasted death for every man, and that He is abundantly able to save from all sin. The Holiness Movement is unhesitatingly outspoken against the whiskey traffic, Mormonism, Eddyism, Russellism, new theology, destructive criticism; it believes in the Bible, trusts only in the merit of Jesus Christ, and longs to proclaim a full salvation to all the world.

ASBURY COLLEGE OPENING.

We feel the profoundest gratitude to God and heartfelt thanks to the friends of Asbury College for the great opening of the present school year. We have a very large number of last year's students with us, and considerably more than one hundred new students enrolled. The enrollment at the opening of the college is almost as large as the enrollment for the entire three terms during the past college year.

The students this year are older, more advanced and of a higher grade generally, than ever before in the history of our school. This is no reflection on the students of other years, but reveals the fact that the influence and prestige of Asbury College are growing. Letters coming in from many quarters lead us to expect quite a number of matriculations within the next few weeks. Just as soon as our school gets into good running order we are going to begin preparation for a large increase of attendance at the opening of our winter term, the first of January. We will be prepared to accommodate any number of students who may come to us, and we will thank the loyal friends of Asbury College to put us in touch with young people everywhere who ought to be in school.

Our annual revival began September 30, and we are expecting the Lord to give us a time of great victory and blessing. We ask the earnest prayers of THE HERALD family.

The blessing of the Lord upon us, the sympathy and confidence of the people encourage us to make earnest appeal for financial help. Our dormitory is almost completed; the contributions that have come in have just about enabled us to settle with our workmen at the close of each week. We must now meet some heavy bills amounting to several thousand dollars for material used in the construction of the building. We beg of THE HERALD family, who love the great doctrine of holiness for which Asbury College stands, to respond to the needs of this institution just as

quickly and liberally as possible. Money may be sent to Mrs. Bettie Whitehead, care of THE PENTECOSTAL HERALD, Louisville, Ky., or to Rev. S. A. Arnold, Wilmore, Ky. "What thou doest, do quickly."
Faithfully, H. C. MORRISON.

THE AMERICAN METHODIST LEAGUE. Chapter XLI.

Methodism can never prosper and become a real spiritual force in the land, with a leadership out of harmony with the doctrine, genius and spirit of original Methodism. We have scattered about, North and South, a leadership in our Methodist churches which is not Methodist. It is characteristic of those men who have given up Methodist doctrine and Methodist methods to practice a conservatism that amounts to cowardice—a truce with the world. They have no defiant challenge against sin; they are opposed to great revival efforts, to any aggressive movement that arouses the enemy and makes it necessary for the church to call down the power of God. They will pull the teeth out of an aggressive resolution; they are timid; they would make their conservatism and easy-going methods appear to be a manifestation of the Spirit of Christ, when nothing could be farther from the real fact.

Under such leadership Methodism perishes, and where we should be a great aggressive force in towns and communities, the Church of the Disciples has taken our crown, outstripped us in church building, doubled us in membership and has a prestige in the community which once belonged to Methodism and has paved the way under an easy-going, apologetic leadership that has opposed the Holiness Movement, closed the doors against holiness evangelists, opposed revivals that really count for salvation, opposed camp meetings, opposed Methodism, opposed God Almighty, opposed almost everything except unbelief, worldliness and the devil. The time has come to turn down this whole conservative, dilly-dallying, unmethodistic no-account bunch. May the compassionate God put courage into His people and help us to rise up and overthrow a leadership which can only lead us to defeat.

If Methodism ever regains its place and does the work it is appointed to do, it must do it under a leadership that is not ashamed of old Methodist doctrines, methods and experiences; a Methodism that is radical in open and aggressive conflict with sin, and an earnest and zealous propagation of holiness. The great masses of our Methodist people are not only hungry but are actually starving for Bible truth as interpreted, preached and experienced by our Methodist Fathers.

One of the evil influences wrought by this easy-going, milk-and-water leadership has been the raising up of a group of influential laymen in our little churches, scattered about in our county seats who are not Methodists,

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OF ASBURY THEOLOGICAL SEMINARY

THE COMING OF THE LORD.

Rev. J. M. Wilson.

Are you interested in the coming of Christ? Then, let us pray for it; it will not be interfering with God's plans at all. We pray for other things we desire, then why not plead for this glorious event.

But let us be sane about it. Let us be scriptural. Let us be fully convinced that His coming to this world is promised in His Word and that we are authorized to expect His coming now.

Now, let us see if there are any promises of His coming—any plain statements of scripture that declare the coming of Christ—that really establish this truth. We here present a group of scripture texts on the subject; they are selected from a great number bearing on this theme. Let us read them over, and then see if we do believe in the personal coming of Christ to reign on the earth.

Luke 19:12: Jesus speaks of Himself as a "certain nobleman," who "went into a far country to receive for Himself a kingdom and to return." Heb. 9:28: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

Matt. 25:13: "Watch therefore, for ye know neither the day nor the hour when the Son of man cometh."

Matt. 25:31: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another as a shepherd divideth the sheep from the goats," etc.

1 Thess. 4:16: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

1 Thess. 5:23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

John 14:3: Jesus says, "And if I go and prepare a place for you I will come again and receive you unto Myself; that where I am, there ye may be also."

Matt. 24:27: "For as the lightning cometh out of the east, and shineth even unto the west: so shall the coming of the Son of man be." Verse 36: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Verse 37: "But as the days of Noe were, so shall also the coming of the Son of man be." Verse 42: "Watch therefore, for ye know not what hour your Lord doth come." Verse 44: "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Verse 46: "Blessed is that servant, whom his lord when he cometh shall find so doing" (watching). Verses 48-50: "But and if that evil servant shall say in his heart, My lord delayeth his coming: and shall begin to smite his fellow servants, etc. . . The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of."

Acts 1:9-11: "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken from you into heaven; shall

so come in like manner as ye have seen Him go into heaven."

When the Lord would release the captivity of Israel, Daniel, who "knew by books the number of years" . . . of the "desolations of Jerusalem," says: "I set my face unto the Lord God, to seek by prayer and supplications, with fastings and I prayed unto the Lord my God." See Dan. 9. And he prayed for the very thing that he believed was about to come to pass. And he says, "Whiles I was speaking in prayer, even the man Gabriel . . . being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me," etc.

Jesus said to the apostles, "It is not for you to know the times or the seasons, which the Father hath put in His own power," Acts 1:7; and has told us that no man knows when the Lord will come: But when people begin to pray and sing and talk about a thing, and to expect it, it usually comes to pass. It was so with the people of Israel; it was so with the negro slaves of this country; and it may be so with the second coming of the Lord.

Now, if this group of scripture texts means anything to you; and you can believe that, "He that testifieth these things saith, Surely I come quickly;" and you can say between the verses "Amen, even so, come Lord Jesus," then let us unite to pray for His glorious appearing.

The world needs the presence of the Lord to regulate social conditions, and national relations, and chain the war dragon in his pit, and usher in a reign of peace, "Peace on earth, good will to men." It is not best that we should "know the times and the seasons;" for if we knew the time of His coming we could not be expecting it until the stated time. The apostles expected His coming in their day; and all truly spiritual Christian people of every age have expected His coming; and this expectation has always been the joy of the Church. "Amen, even so, come Lord Jesus."

All who will join us in this Prayer League for the coming of the Lord, send me your name.

League City, Tex.

JOHN M. O'BRYEN.

C. F. WIMBERLY.

The oasis in the desert is impossible, but for one condition: the presence of a great rock or some other obstruction to stay the burning siroccos and sand billows that sweep over the waste and desolation—"The shadow of a rock in a weary land."

As we approach the subject of this sketch, no figure is more appropriate than the above. If a man since the days of Paul, ever gave himself as a break to the tides of evil and wrong, that man was John M. O'Bryen. Had he lived in the days of Savonarola, his name would have been blazoned among the heroes, a beacon light in history. We will say further, no martyr in all the history of the Inquisition, went to the stake more cheerfully than he would have gone, as a penalty for his convictions.

If we were preparing a sketch of a father, the emotions of sorrow and loneliness could not be more real, than as we feebly try to give the public the impressions of an acquaintance and friendship, which lasted unbroken for nineteen years. From the first, he took more than a fraternal interest in us and we have no language with which to express our devotion to him. Brother O'Bryen was truly a great character; as a public

speaker, we have heard him when he measured up to the highest standards of oratory; as a thinker, he grasped the profoundest truth of human philosophy, and was able to impart it in simplicity—a combination rarely met with; as a conversationalist, he was the most refreshing man it was ever our pleasure to meet; his wit and sarcasm, which never left him for a moment, were spontaneous and overflowing. We have seen him put to every imaginable test, and at no time did he ever lose control of himself; his pose gave him supremacy of every situation. When under a powerful impulse of a great message, his eloquence had the flash of lightning, and the rush of a tornado—tempestuous, cyclonic. He was bold and fearless in the superlative degree; he was an Elijah who never hid under a juniper tree. John M. O'Bryen never looked into the face of a man he feared.

Yet with it all, we never knew a man with more natural pathos, tenderness, and sympathy. Only the few got near enough to him to fathom the depths of his great soul; he was incapable of doing a small thing. We doubt if in our land could be found a man more admired, more criticised, and more misunderstood. His critics were both high and low, but he rose above them all in his untiring labors to "push" the things for which he stood. Brother O'Bryen had a vision, and it was a heavenly vision, and like Paul, he was not disobedient unto it.

During our pastorate in Louisville, Brother O'Bryen spent a week with us. Desiring to give him better accommodations than were available at the parsonage, we secured entertainment at one of the finest and best homes in the church. When he left this palatial home, the scene was touching indeed. The host said to the writer: "Brother W., I have entertained bishops and other great and good men, but the presence of the dear old man has been a benediction to our home; we thank you for so honoring us as to have him as our guest. Don't fail to let us know when he comes this way again."

Brother O'Bryen had a towering faith; all the fads, isms, new thought, new theology, etc., were to him as if they never did exist. The Bible was God's inspired Book, heaven was real, hell was real, the devil was real. Yet, he was far from being a man of "One Book." He had read all the standard works of fiction and history; besides, he had read closely, all the works of modern fiction, that is, the best of them.

We never knew a man in whom the dogmatic was more prominent, and at the same time keeping in touch with all the living issues and thoughts of the day. This was due to the fact that he was dogmatic only on fundamental things; the trivial, non-essentials, which cause ecclesiastical wrangles, never appealed to him. He was so ultra liberal on the "mint," "anise," and "cummin" propositions, that many regarded him as an ecclesiastical iconoclast. They misjudged the man; for all the doctrines of his church he stood like a stone wall; he surrendered at no point, if principle was involved.

Brother O'Bryen was born in Randolph county, North Carolina, the son of a planter; he entered old Trinity College at an early age, but at the end of the second year war came on, which ended his college career. After leaving college he enlisted in the Confederate army, under Stonewall Jackson, and fought in many of the important battles where that southern chieftain displayed his military genius.

His conversion occurred about the beginning of his college days; but not until 1866, having emigrated to Missouri, did he feel the definite call to the ministry. Whereupon, in February, 1870, at the Quarterly Conference of the Auburn circuit, he was licensed to preach; he was received on trial in the Missouri Conference at Mexico, in 1872, ordained deacon two years later at St. Joseph, and ordained elder at Hannibal, four years after being admitted on trial. His first charge was Auburn circuit, where he was given license to preach. Then for nearly thirty years he served many important circuits and stations, besides being presiding elder for eight years, serving the Plattsburg and St. Joseph districts.

In 1903 he located to enter evangelistic work; in this sphere he labored until his triumphant crossing over, Sept. 6, 1914. About the year 1890 or 1891 Bro. O'Bryen entered the experience of entire sanctification, and in this grace he never wavered for one moment. He was the recognized leader of the Holiness Movement in Missouri—the Nestor, as it were. For this cause he willingly gave all and suffered all. No sooner had he joined the National Holiness Association, than his ability and leadership were recognized. While he seemed always to be in the background, the embodiment of humility, praising others, and pushing others to the front, reaping no financial benefit from his work, above expenses, it was his brain and management which were one of the potent powers widening the movement out into church and college building, also many other larger enterprises.

He prepared their statement of faith, which was one of the briefest, simplest, and most comprehensive religious documents ever written in this country. His labors of recent years had been entirely confined to that association; in this work his success was continuous, with an ever-enlarging circle and reputation. His services were sought far and near. Notwithstanding, Brother O'Bryen had reached an age when most men in the conference superannuate, either by choice or compulsion, he was leading the most strenuous and active part of his ministry. One of the greatest meetings of his ministry, was, perhaps, his last: this was the Wichita, Kansas, camp meeting, where he had preached once and twice a day, resulting in the salvation of over 500 souls. After preaching one night, then spending an hour or more working with seekers at the altar, he left for his tent, worn and exhausted; his foot, it is thought, hung in one of the guyropes; he fell to the ground, and the fall produced injuries from which he never recovered. However he worked on until the end of the meeting, doubtless suffering greatly from his afflictions.

From Wichita, he went to Ava, Mo., where he established a camp three years ago, also a school for the education of the mountain children. When the train reached Ava, he was unable to walk, and was borne by sympathetic friends to a place of comfort. He grew worse steadily, but never lost consciousness; when the hour for preaching arrived, on the first Sunday morning, unable even to sit up in the bed, our precious brother delivered his last sermon to the friends and loved ones who thronged his death chamber. He pronounced the benediction in due form, and just fifteen minutes later, the Master called him up higher. Faithful in life, he was faithful unto death.

We see in this going away under such unusual circumstances, the hand of God. We are sure, knowing our brother as we did, that had the Lord Himself, consulted him as to how his leaving should be, he could not have chosen it more satisfactorily. Was he faithful? Yes, and a crown awaited him on the sunlit hills of glory.

In the death of John M. O'Bryen, the moral and spiritual capital of our country

has suffered an irreparable loss. For twenty-five years he has stood on the firing line of temperance reform. The liquor traffic had no more uncompromising enemy than he; when fighting the saloon, it was a fight against the devil, pure and simple. He believed the works of the devil should be destroyed, and he was never so cheerful and happy as when in the thickest of the battle. If the militant theology of this modern apostle could be reduced to its lowest terms—there would be just two planks—destructive, first, constructive, second. One of his pet phrases was "clean up." To do this meant the annihilation of all that stood in the way of God's kingdom. Then all lines leading up to constructive work—all the ins and outs—centered with him in the salvation of the people. All lines of religious and church activity which did not make personal salvation the end, all of endeavor, were only side lines and should figure only incidentally with the bigger things: viz., the conversion of sinners, and the sanctification of believers. In this regard he was like our spiritual father, Mr. Wesley, who said, when these two works of grace were emphasized, all the work of God prospered; and no permanent success would come if these were made secondary.

We never knew a bigger-hearted, and a more unselfish man; we feel like taking a day off to mourn and think about heaven. Such is the deep cry of our heart since the loss of friend, adviser, a father, almost, in the gospel, since this great heart moved out into the silent unknown, yet known. An unanswered letter, scarcely three weeks old, lies before us; it was an appeal for us to write more often. Oh, had we but known; but we did know his kindly sympathy, hence the answer was postponed for a more convenient season.

However, we carry no feelings of remorse or regret; we shall not be embarrassed to meet him before the blazing limelight of eternity. We loved him, and he knew it. It was not our privilege to send him flowers, as perhaps many did, but we gave him flowers when he could enjoy their fragrance. We shall ever revere and honor his memory; our chances for heaven are better today, for having known him. We are not sorry that our friendship for him was without mental reservation, or secret evasion, through all the years.

This is not an obituary, but a tribute to the man; hence, the omission of family details which have a necessary place in the usual death notices and write-ups. Space forbids us writing more, except to say, that Brother O'Bryen was a pilgrim and a stranger here; he sought a city that hath foundation, whose builder and maker is God. We purpose, by His grace through the blood of the everlasting Covenant, to see him again, when the mists have rolled in splendor on the beauty of God's eternal hills, and when we shall know as we are known.

THE WORLD AND THE CHURCH.

L. T. COOPER.

"Love of pleasure and indulgence of appetite impoverish a man's spiritual nature."
Prov. 21:17.

The line of demarkation between the church and the world has become simply a name. The church has become an organization and its purpose as the world sees it is to secure members, raise large salaries for pastors and increase, if possible, the amount of benevolences every year and make a record as a growing church. It is plan and organize, organize and plan until the time and strength of the church are consumed in the commercial activities using and developing the plans of the world.

The spiritual side of church life is given so little attention that it has no recognition as a motive power. Its value is not considered in the promotion of church interests; hence that which should designate and vi-

talize is obscured. Men and women identify themselves with the church without that spiritual power and sanctity that characterized the early church and are never touched by that inward spiritual power that is the life and hope of the Christian. They attend church, participate in the services, and apparently enjoy some features of church work and that part of the associations that appeals to them, and have lofty ideals in regard to the appearances and to the services as they relate to entertainment and pleasure, but are indifferent to that inward spiritual power from which springs all the joy, peace, comfort and hope of church life.

The sports and pleasures of life as furnished by the world, appeal to the average church member and are not considered by him to be at variance with what he sees and knows of church life. They attend places of amusements, indulge in questionable games and enjoy the hilarities of life in common with the world. The church and the world join hands in the great march from the cradle to the grave. Man has various appetites, passions and desires resting on present gratification and on outward objects, some of which he possesses in common with the lower animals, such as sensuality and anger; while others belong more to the mind, such as love of power, love of honor, love of society and of amusements, but all referring to his present being and ending chiefly in himself.

But these are to be denied—that is denied control, renounced as masters, lords or guides and brought into subordination to our moral and intellectual powers. Man's appetites and desires do not carry their own rule, their own governing power. Present their objects and they are excited as easily when gratification is injurious as when it would be useful, hence the need of their denial and control. They carry with them a principle of growth or tendency to growth. They expand by indulgence and if not restrained, fill and impoverish or destroy the soul.

For example, take the appetite for strong drink; let it get a hold or control and soon it regulates a man's affection and drags him down to destruction. Take the love of property, and we find that anxiety grows with the possession; riches become dearer by time. The love of money, instead of withering in life's winter, grows deeper and deeper in the heart of age and the possessor grows more eager for new gains. His intellect and affection are absorbed in the passion for accumulation. The very powers which ally us to God, if given over to appetite and passion, destroy all the noble attainments and products of the soul. Truth, virtue, faith and charity die. Here we see the need of self-denial; therefore if any man would be a disciple of Christ, a true follower; if he would have inward peace and consciousness of progress toward heaven, he must deny himself, take up the cross and follow Christ, renouncing every pleasure inconsistent with the glory of God; then when the battles of life are over, victory won, the achievements of life and a home in heaven will more than repay for all the sacrifices of this life.

Sharptown, Md.

Many men talk to God in prayer in a way that they would not think of talking to the governor of the state, if they went to him with a petition, or an earthly father if they went to him with a request. Let us guard against a great jumble of words when we go to God in prayer. Jesus says we are not heard for our "much speaking." Few things are more distasteful to a really devout soul, than to have to listen to a great chattering of meaningless and useless words in prayer. "Lord, teach us how to pray." We can at least, guard against a flood of useless words in prayer.

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

THE LOUISVILLE CONFERENCE.

The sixty-ninth session of the Louisville Conference of the Methodist Church, South, closed Monday, September 28. This body is composed of some two hundred ministers, all of whom, with perhaps few exceptions, reported an increase in the Lord's work for the past year.

We were pleased to hear Bishop Kilgo, the presiding officer, call the brethren out on the matter of soul-saving. He believes in emphasizing *souls* rather than brick and mortar. We were especially gratified to hear the splendid report of Rev. W. F. Hogard, presiding elder of the Columbia District, which was once known as the "mired wheel of the Louisville Conference." Notwithstanding the fact that his district is in the mountains and most of the charges are missions, yet every one, but three, paid all claims in full, and the other charges contributed a sum sufficient to make up this deficit. This, however, was not the crowning feature of the year's results, but the pastors reported 1,400 souls converted to Christ. It was by far the best report made in the number of conversions, and as weighed by the Master of accounts, no doubt the dollars paid out by those tillers of the soil, meant more than the large sums paid by those who do not know what it means to earn a dollar by the sweat of the brow.

There have been advances made along numerical lines. There are 58,135 church members in the Conference, 41,000 Sunday school scholars, with an increase of nearly 5,000 the past year. \$8,330 have been raised for foreign missions and \$9,220 for home missions.

One thing impressed us as we listened to some of the reports from the pastors, and that was that the men who had labored in the out-of-the-way places, as we call them, had gathered more souls into the kingdom than those who had served some of the largest churches and had the best equipped machinery to assist them in their work. We recall one man who labored on one of the poorest missions in the conference, who reported the salvation of 104 souls; while in large churches there had been a small addition to the membership, and that perhaps on the profession of faith.

We are glad that our reward in this life is not based on earthly accounts, but over against the treasury there still stands the Master, whose eye sees every effort made to save the lost, and every penny that is cast into the treasury to help in the propagation of His truth.

Some one has said there will be some great surprises in heaven; some will be surprised to see some there whom they did not expect to see, and others will be missing whom they made sure would get there. This reminds us of other surprises that will greet some, namely the humble minister who has labored cheerfully and unceasingly for the salvation of the lost, in the hidden and hard places, and has so preached the gospel that men have been brought to repentance and faith in Jesus, will be surprised to take a seat above some of those who have had high places in this life, and have been so absorbed in running the machinery of the church, that they have forgotten to look out for the lost ones about them. Some humble toiler will sit far above the man who has fared sumptuously in ecclesiastical lines, and had his "good things" (appointments) in this life.

It is not wrong to get a good appointment, but this one fact should concern every minis-

ter of the gospel, Am I making the salvation of the lost the chief thing in my ministry? Am I exalting Christ before the people, as the One mighty to save and strong to deliver? Am I preaching Him as an uttermost Savior? As the old preachers used to say, Am I "hiding behind the cross," so that Jesus will be the one lifted up, and not the preacher?

It would be a very happy state of affairs if each minister could so commit himself to the Lord that he would be content to leave his appointment in the hands of Him who knows where each pastor would fit the best; and if each presiding elder and bishop were so lost in the will of God and dead to all outside influences, that they would make the appointments under the direction of the Holy Spirit. We say if such an ideal state of things could be realized how sweet it would be for the preachers to go to their appointments feeling that God had ordered it so, and that He would see that they did their best and most efficient service for Him. The humble, consecrated itinerant could go forth singing: "Anywhere with Jesus I can safely go; Anywhere He leads me in this world below; Anywhere without Him dearest joys would fade; Anywhere with Jesus I am not afraid."

EVANGELISTIC AND PERSONAL.

Rev. L. J. Phaup: "Rev. L. B. Bridgers held a gracious meeting at Carson, Va. God honored the word and the people are rejoicing."

E. H. Bowyer, Sr.: "I am glad to report through your columns the great victory won for prohibition in the Old Dominion September 22. Majority 35,000. Thank God."

Rev. F. A. Campbell, Nebraska Conference Evangelist for the past fourteen years, and his son Alva, are open for dates for October and November. Write for references to 110 East 16th St., University Place, Neb.

Rev. S. M. Stafford, of Donalsonville, Ga., is entering the evangelistic field and will be glad to communicate with brethren desiring his assistance. His field of labor will be Georgia and Florida and adjoining territory.

Joe. T. Hall: "The Vincent Springs camp at Dyer, Tenn., had one of the best meetings in the history of the camp. It was conducted by Rev. Allie Irick and wife, and their preaching and singing were the best. They will be with us again in 1915. A number were saved and sanctified."

Bro. E. T. Cox and Miss Emma Turbeville, of Martin, Tenn., have closed a wonderful tent meeting at Walnut Grove. Bro. Tom Jackson led the singing, with Miss Laura Turbeville at the organ. Forty-five were either saved or sanctified.

Rev. F. DeWeerd: "We arrived at Greensboro, N. C., last night and found things in a pentecostal swing with Bro. Slater and Pastor Nelson at the front. There have been about 19 seekers in three services. People are turned away for lack of room."

Complete returns from all the cities and 44 of the 100 counties and scattering returns from other counties indicate that Virginia went dry by over 35,000 majority. Instead of going wet as had been expected, the cities of the state gave a majority of 1315 for pro-

hibition. The law will go into effect on November 1, 1916. This will make Virginia the tenth prohibition state.

Rev. Will Hill: "We are in a meeting at Statesville, N. C. In spite of hindrances, the interest is good and the crowds are increasing. The day services are times of power, and at night the throngs come and it is almost like being in the wilderness with the wild beasts. We close Sunday with three great services."

Rev. C. E. Shaw: "We are out of a good meeting where many souls were saved. The people did not want sound doctrine, but with the help of the Lord we preached the truth and some were helped. The fields are white unto harvest, so let us hear the call and go forth in the Master's name to gather the ripened grain."

Rev. T. J. Overstreet: "We have engaged Rev. Sam S. Holcomb to begin a revival at Byron, Neb., in the M. E. Church, October 22. We ask THE HERALD readers to pray that God will visit this place in saving power. We ask those who will remember us in prayer to drop us a card promising to pray for the meeting."

Rev. B. L. Patterson: "We have recently closed a good meeting with Rev. A. P. Missey at Baker's Chapel, Hinch, Mo. We had many hindrances at first, but when the 15 days were up many sinners had been converted, backsliders reclaimed and believers sanctified. We took 17 into the Methodist Church. Prayer meeting and Sunday school took on new life. We are now in the Free Methodist Church in St. Louis. Wife was with me in my last meeting and helped much in the singing."

Dr. C. I. Scofield has transferred the ownership and management of the Bible Correspondence Course which bears his name to The Moody Bible Institute of Chicago. Its broadening responsibilities, together with his widespread oral ministry, were too great a tax on his advancing years, and he felt that the facilities and energy of the Institute would still further extend its usefulness in the world. The Course will be conducted on practically the same plan as hitherto, but further information may be had by addressing The Moody Bible Institute, 153 Institute Place, Chicago, Ill.

If you have had a kindness shown, pass it on. So we would say about THE HERALD. If it has been a blessing to you, send it to some one else and let them share its blessing.

Great Holiness Convention, Cincinnati, Ohio.

October 27th to November 1st.

St. Paul's M. E. Church,

Everybody Invited.

All holiness camps, schools, churches, or other holiness organizations are entitled to as many delegates as they choose to send. Such delegates should be reported at an early date if they wish entertainment engaged before arrival. Let the people pray, plan, and attend this great meeting. Music Hall has been secured for the Sunday services of this Convention. Let's pack this great Hall for Jesus' sake.

For further information address the correspondent, Millie M. Lawhead, Van Wert, Ohio.



The Christian and Holiness.

By Rev. J. Gregory Mantle. No. 25. A Blessing or an Indwelling Christ.



"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." (Gal. 2:20). "My little children, of whom I travail in birth again until Christ be formed in you." (Gal. 4:19). "The mystery which hath been hid from the ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Col. 1:26, 27).

One of the memorable sayings of that holy man of God, Robert McCheyne, was: "Study sanctification to the utmost, but do not make a Christ of it." This saying suggests an aspect of holiness teaching and holiness profession which is fraught with peril. It is the emphasis that is placed upon receiving "a blessing," and what the reception of this "blessing" will accomplish. In multitudes of testimonies you catch the same conception of sanctification, and the finding of "a blessing" is referred to as the summit of Christian experience.

There would be far fewer backsliders from holiness if less emphasis was placed upon "the blessing," and more upon the Blessor; less upon the experience of sanctification, and more upon Him Who is our Sanctification; less upon a system of truth, however glorious, and more upon the living, personal, indwelling Savior.

That prince of expositors, Dr. Alexander Maclaren, said not long before his death that the great truth of the Indwelling of Christ, was practically lost to the church. Let me quote a striking passage from one of his sermons: "This thought, Christ in us and we in Christ—two sides of one truth—is far too little present to the consciousness and to the experience, to the doctrinal belief, and to the personal verification of that belief, in the lives of the mass of Christian people. To me it is the very heart of Christianity, for which Christ for us is the preface and introduction. You may call it mysticism if you like. There is no grasp of the deepest things in religion without that which the irreligious mind thinks it has disposed of by the cheap and easy sneer that it is mystical. Your Christianity will be a shallow one unless the truths which these two great complementary thoughts—Christ in me and I in Christ—be truths verified in your experience. I am afraid that Christian people in this generation have but a very imperfect belief in the actual, supernatural, and, if you like to call it so, miraculous manifestation of Jesus Christ, His very Self, to men that love Him and cleave to Him."

That statement deserves to be read and re-read. If this is "the very heart of Christianity," it is high time it had a more prominent place in our teaching. If without an experimental knowledge of this truth our Christianity is doomed to be shallow, it is time we began to give it proper emphasis. Listen to this great Baptist preacher again: "The New Testament teaches us, as plain as it can teach anything, that far above all the natural operations of truth upon our understandings, hearts and wills, there is an actual, supernatural, continuous communication of Christ to the hearts that love Him which leads day by day, if they be faithful, to a fuller knowledge, a sweeter love, a larger possession, of a fuller Christ."

To many Christians, such familiar phrases as "Christ in you the hope of glory;" "Abide in Me and I in you;" "I live, yet not I, but Christ liveth in me," are mere figures of speech, instead of expressing a literal fact.

They think of Jesus as a mighty Savior, who loves to give His seeking, surrendered and trusting children the blessing of holiness. If we get no farther, we wake up to the sad consciousness that our experience of "the blessing" is not as vivid or bright as it was; and then, the subtle and cruel enemy whispers: "You have lost the blessing," and immediately the spirit is overwhelmed with disappointment, darkness and gloom.

Jesus Christ wants us to recognize that in the most literal sense the paradox is true: "I have been crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me," and the man who wrote this as his experience declared that this was the great secret which he was privileged to tell; "the mystery hid from the ages and from generations but now made manifest to the saints." So concerned was he that the Galatian converts should know the reality of this, that he says; "I travail in birth again, until Christ be formed in you." What a different type of Christian life would prevail if every preacher had this double travail, first for men's salvation and then a second travail, not for "a blessing" but until Christ was formed in them.

I remember reading of a brave general who, several centuries ago, was captured in war and condemned to death. Through the personal and persistent intercession of his beautiful wife, who secured audience with the King, this doomed man was pardoned, and promised his freedom. The day came, when in the presence of the King and his court, the general was to be given back to the woman to whose supplications he owed his life. The pomp and pageantry of the scene were unparalleled, and when the husband was restored to his wife he asked: "Did you notice the magnificence of the robes worn by the King?" "Oh no," she said, "I was so taken up with you, so rejoiced to have you by my side, that I saw nothing but the face of my beloved."

It is possible to be so taken up with the gifts of the King as to lose sight of His face. Charles Wesley saw the danger and wrote:

"Thy gifts alas! cannot suffice
Unless Thyself be given;
Thy Presence makes our Paradise,
And where Thou art is heaven."

Sanctification is not an experience, it is a Person. It is not something to which you have attained, it is One to Whom you have thrown open every avenue of your being. It is not a blessing which you have found, but a living, loving, Almighty Friend, with whom you have become forever united. It is not that you have become a better man, but that you have been brought into the most vital union with the Divine Man, the only Man who has ever pleased God, or ever can please Him. It is not that you are asked to imitate Jesus Christ, but by welcoming Him into your life, to reproduce His winsome, lovely spirit in you. "This is the marvelous truth which makes nothing of us, and yet everything of us; that forever lays our glorying in the dust, and yet forever lifts us above our self-sufficiency, even to the all-sufficiency of the Lord Jesus Christ Himself. It is not our strength but His, so that each of us goes forth to be a little edition of Him, to re-live His life on the earth again." The conditions of this indwelling are three.

1. THERE MUST BE AN UNDERSTANDING HEART.

Christ does not dwell in man, as He dwells in nature, by a blind, unintelligent possession.

There must be instructed recognition. Christ will make Himself at home in very simple, very ordinary minds, but they must not be stupid, apathetic, and preoccupied; minds that give Him but the fragments of their thought and understanding.

There must be mental apprehension of this great and glorious truth before there can be spiritual appropriation. What the mind does not perceive the faith cannot grasp. "When anyone heareth the Word of the Kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." (Matt. 13:19).

In Dr. Caird's "Gifford Lectures" there is a golden sentence which bears on this subject: "A spiritual blessing can only be spiritually received. The intelligence must apprehend it; the conscience must recognize and appreciate it; the will and active energies of the soul must go forth to grasp and appropriate it, and in an especial manner must this be true of that highest and most precious of all spiritual blessings, the salvation that comes to us through the redemption that is in Christ. The faith that makes us participants in His perfect righteousness, and His atoning sacrifice and death, so far from being an attitude of mind inert, unintelligent, passive, is one of the most intense moral activity."

2. THERE MUST BE A SURRENDERED HEART.

"I have been and am crucified with Christ," such is the tense of this momentous declaration. There must be nothing less than the absolute surrender of the soul to Jesus Christ. He will not share the throne with a rival. Where the carnal nature holds sway He cannot abide. Constant identification with Christ in His death on Calvary, which meant death to self, death to sin, death to the world, is the condition of this indwelling. And equally constant and steadfast must be our identification with Him in His risen and ascended life. Day by day we must yield ourselves to Him as those alive from the dead. If there is any reservation; if the key of any chamber, nay, of any cupboard is withheld, He may visit but He will not stay. He must drive out the forbidden things or they will drive Him out.

Nor can any struggle or endeavor of ours make the house of our soul fit for His indwelling. We must say to Him: "Come not to find, but make this troubled heart

A dwelling worthy of Thee as Thou art;
To chase the gloom, the terror and the sin,
Come, all Thyself, yea come, Lord Jesus in!"

3. THERE MUST BE A BELIEVING HEART.

That translation of Bishop Moule's is precious beyond all price: "The life I now live in the flesh I live by using the Son of God Who loved me and gave Himself for me." It will not be easy at first to recognize His indwelling or to use Him in all the emergencies of our life. But every act of recognition strengthens the habit, and presently we shall know He is not by our side, but always within us, to drive back every enemy; to strengthen for every burden; to give patience in every trial; to give efficiency for every ministry, and to enable us always to exhibit the sweetness, gentleness and graciousness which are the peculiar fruitage of His indwelling.

Separation from sin means restoration to God. That was the mission of Christ in the world—to destroy the works of the devil, save us from sin and restore us to fellowship with the Father.

EVANGELISTIC

KINCAID, WEST VIRGINIA.

Bros. O. H. Callis, R. A. Young and I are in a camp meeting at Page, W. Va. The meeting is being held in a large tent belonging to Bro. E. J. Westfall, which is crowded to its utmost capacity every day and night. Sister Murphy came in Tuesday, and she is doing some good preaching and God is honoring His Word.

We just closed a successful camp at Staunton, Va. Prof. E. T. Franklin, Sisters Murphy and Nevitt were the preachers and I led the song services. There were about 100 souls saved and sanctified in the ten days and many were blessed and refreshed. Some say it was the best meeting they have had at the camp for years.

I go to Thurmond, W. Va., where I will be engaged in a ten days' meeting in the Methodist Church, with Bros. Warner and Heironimus. From there I join Rev. R. A. Young and Mrs. Murphy at Cedar Grove, W. Va. Pray for us that God will use us in the winning of many souls. H. S. JENKINS.

LAKESIDE CAMP.

The third annual encampment of the Western Michigan Holiness Association was held on their beautiful grounds, Lakeside Park, near Hopkins, August 13-23. It was pronounced by the management and all connected therewith to have been the best yet. The power and blessing of God came down upon the people the first service and remained throughout the entire meeting. The closing service was a fitting climax to the scenes and victories of the preceding days. In fact, it was the best camp meeting closing out I have ever witnessed. I will leave it to the imagination of the reader.

Rev. A. C. Zepp was one of the preachers. Bro. Zepp is a strong and a fruitful preacher. He has a message that the Christian people of this nation need to hear badly. I trust that some of our southern camps will secure his services; they couldn't do better.

The men who have charge of Lakeside camp know how to make things go and they are not stingy with their helpers. Even so mote it be everywhere. Let everybody say amen. May the Lord give us all a good, happy, victorious year. J. W. CARTER.

CARTERVILLE, ILLINOIS.

The Carterville meeting was a success in spite of the surrounding difficulties. A Baptist meeting was going on to the west three miles, a Campbellite meeting going on three miles east, a singing school the last week just three miles north and the devil all about, but the Lord was with us in power.

We were rained out of a number of services as well, but a half a dozen or more came through to victory on the real holiness lines; every case was clear and definite. The meeting was held eleven miles south of Carterville in a beautiful grove; some were saved as well as sanctified. We will ever remember the hospitality and sweet spirit of Bro. John Ogden and wife, also Miss Nettie, who was so faithful at the organ, ready to pray, sing, testify or work at the altar.

Miss Pearl Paul, the Matron of the Pentecostal Mission Training Home for girls of Nashville, did most excellent service, and was sanctified wholly in the meeting. We found a great help in Bro. Will Warson who was busy in seeing after things in general.

We go next to McPherson County Holiness Association, McPherson, Kan. Pray for us.

A. S. CLARK, Singer-Preacher.

ALEXANDRIA, INDIANA.

"And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord and to seek the Lord of hosts." Zech. 8:21.

The Alexandria camp meeting goes down on the pages of history as one of great victory. It seems the evangelists had a special anointing from God. We had to say with Paul, "Our gospel has not come to us in word only, but also in power and in the Holy Ghost and in much assurance."

The Association had adopted the plan of putting out field workers. This has proved a grand success, spiritually as well as financially.

The Rescue Home of Indianapolis, a Japanese Missionary, also the dear family of Bro. E. A. Fergerson deceased, were graciously rewarded at the meetings. Now let me entreat you, brother evangelists, that at each place where you come to hold meetings where Bro. Fergerson has been, that you make a special appeal to the people in behalf of the family. I believe God will graciously reward us.

"Oh the good we all may do,
While the days are going by."

A. D. BUCK.

GWYNN ISLAND, VIRGINIA.

On August 17, wife and I began a revival meeting on Gwynn Island, Va., in the Baptist Church. We are glad to say that our Christ gave us a good meeting. We had the co-operation of the majority of the people on the island, but it was there as it is everywhere, just a few have the work of our Christ at heart. This Island is a great field for work. There are, I think, two thousand people, and the majority of them are outside of the church. There are some of as good men and women on this Island as I have ever met. There are some Baptists who believe and live holiness. These good people have one of the best country churches I have ever seen. It is a very large church, having a seating capacity of four or five hundred. On the last night of the meeting it would not begin to hold the crowd. There were two or three hundred people who had to stay outside, so you see that the old-time gospel has not lost its power. There were many precious souls who were blessed in this meeting; one man was converted on his way home after the meeting closed. We would like to mention all of the good people who stood by us in the meeting, but space forbids. God bless them all and keep them true until Jesus comes. E. J. MOFFITT.

MAIN SPRING CAMP.

The 17th annual camp meeting at old Main Spring closed August 30. The greatest crowds attended the meetings in the history of the camp. Rev. Jas. B. Chapman, president Peniel University, was the evangelist in charge. His preaching was clear, unctious and fruitful. The writer led the singing and preached once a day. My wife presided at the organ. About 50 souls prayed through to definite victory in conversion or sanctification. There was never a real break, but a few got through at almost every service. The children's meetings were especially blessed and fruitful of real salvation results. They were led by Sisters Gibbons, Barham and Hughart.

This camp is growing in power and attendance from year to year. Broad plans are being laid for the improvement of the tabernacle and grounds. A strong, aggressive committee headed by that live wire, Rev. W. F. Gibbons, has the work in hands, and great promise is given for the future enlargement of the camp. The situation of this camp is ideal for a great camp. Only four miles from Prescott on the Iron Mountain Railroad, and a great territory from which to draw. The grounds are beautiful, well shaded, drained, and abundance of fine ar-

tesian water. Bro. Chapman and the writer were called back for next year.

JOS. N. SPEAKES.

Little Rock, Ark.

OTTAWA, KANSAS.

We have just closed our meeting here, which was held under the large chautauqua tabernacle in Forest Park. The tabernacle was much larger than the crowds and the first week it seemed the meeting would be a failure. The people went to praying and the Lord helped us to uncover sin and the people began to realize that they were on their way to a "bottomless hell."

We preached in the shops at noon and visited them in their homes in the daytime and preached under the tabernacle at night. We held on, and on the second Saturday night the first break came. Since then about 25 have prayed through to either pardon or purity, some backsliders were reclaimed, the Christians were helped, and the cause of holiness strengthened. Conviction settled down during the last week of the meeting until two different parties sent for the doctor, but he could not diagnose their case. They both came to the meeting and were happily converted and told of their sin sickness. The meeting was held in one of the most beautiful parks in the state; an ideal place for a camp meeting.

Bro. D. Avery Hoover led the host in song. He preached a few times and did efficient work around the altar. He is a good song leader and is making himself famous as a solo singer. My sister, Lila, was with us; she had charge of the children's services and presided at the organ. She was greatly appreciated by the children and we think some lasting work has been accomplished among them. As ever, A. F. BALSMEIER.

CARTHAGE, KENTUCKY, CAMP.

The hilltop at Carthage was once more made to ring with the shouts of victory as the folks fought their way through in the straw at the old-fashioned mourner's bench during the Carthage camp meeting. We began on schedule time with Bros. Burnside, Mathews, Henderson, Sisters Redmon, Henderson and others. Bro. Bird came in the next day, and we were glad to see him and hear him state that God had touched and strengthened his body. Later, Dr. Morrison arrived, and the battle waxed hotter to the end, and some great victories were won. The spiritual condition was good, a spirit of oneness prevailing among the workers. A spirit of prevailing prayer rested upon the entire camp and remained throughout. Bro. and Sister Dave Britto conducted a place of prevailing prayer in their quarters and many resorted there to fight the battles in prayer; those who went to the bottom found a solid foundation, struck fire and came back with the pure gold tried in the fire. Some consecrated even to their living, so they not only had the shine but they got in their soul the Holy Ghost. We have education, culture, refinement, but O God, give us spirituality; the poor hungry souls are dying for spiritual things.

Our business session was Spirit-filled and was made a great blessing to many souls. Bros. Moore, Henderson and the writer were again selected as committee for the 1915 camp. The saints with confidence in the work and faith in God, pledged \$765 for the support of the above camp.

J. E. REDMON.

WATERLOO CAMP MEETING.

It was a great treat to attend the Waterloo camp this year as a called worker. Our co-workers were Rev. J. B. Kendall and Rev. O. R. Henderson. We were engaged to lead the singing and to do part of the preaching, but as Bro. Henderson led the singing so well, Bro. Kendall and I alternated in the preaching. He is a noble yokefellow; sweet-

spirited and kind; never lets loose until the last gun is fired and the victory won. This was Bro. Kendall's third year, and the writer's first. This was about their 25th encampment. It is strictly a Methodist camp. They have one of the best tabernacles to speak in that I have ever used. It is surrounded with about 50 cottages. The majestic trees make a delightful and restful shade. Many camps are handicapped by lack of water, but Waterloo has a number of never-failing wells; this is a great asset to any and all camps.

Bro. Kelley and his good wife had charge of the dining-room, and they fed us well.

Among the pastors present were Rev. O'Neil, pastor of the Waterloo charge, and his son, who is pastor of the Cross Roads Church at Huntington, W. Va. These good brethren helped from time to time with their prayers and songs.

We have just received the sad news, that our cousin, Robert C. Bird, the noted song leader, has just died at the hospital in Meadville, Pa. How we will miss him, no one knows. The greatest meetings of our life we have held together like brothers; were called to the evangelistic field about the same time; spent much time in Asbury College together; and had great times in revivals together. To know that we will never see his smiling face and hear his sweet voice on the battlefield again is hard to stand. It came to us as such a shock today, that we were not able to preach this afternoon. He was buried at his old home, at Valley Center, Va. How we would loved to have attended the funeral, but being so far away, it was impossible.

May God's mantle of love fall about the bereaved parents and loved ones, who are left to mourn his loss.

Wilmore, Ky. KENTON H. BIRD.

GILBERTOWN, ALABAMA.

After our Toxey meeting, we went to Paragon, Ala., where God gave us 15 accessions to the Methodist Church. Some claimed to be sanctified, coming through shouting. This place is in about twelve miles from the Frost Bridge, Miss., camp, and Bro. Dunaway was there at this time.

We then moved our forces into Gilberttown. In this meeting one wife prayed and fasted much of the time for two days and nights for her ungodly husband. They sent for me one night after I had retired and I went up to the home where a crowd had gathered. The wife had been sanctified and waked up the neighborhood shouting. She had her husband down on the floor begging him to get right with God. I soon saw he was not under conviction and I broke out in prayer asking God to get hold of him. The fellow got up and took his wife into the house. I supposed he had gotten mad, just as I wanted him to do. We went back to our room, after midnight. I had in the meantime begged the man to call on God, which he wouldn't do. In just exactly forty-eight hours they sent for me to come at once. I hurried across town again before midnight some time and the faithful little wife was with her husband down on the floor; she had hardly let up for these forty-eight hours; some no doubt, thought she might lose her mind. She had told God she would die or see him saved. Her mother said, "Bro. McCord, I am about reconciled to see my daughter die; I believe she will soon go." I went in and found the man calling mightily on God. The Baptist and Methodist pastors were there and we all prayed and instructed the best we could and finally he prayed through. It was indeed one of the most wonderful cases I've seen in all of my ministry.

The large, new church didn't accommodate the crowd. We took twenty into the Methodist Church, all by vow but one, and some going to other churches. The work increased the pastor's salary one hundred dollars. I have seldom seen the devil stirred as he was

in these meetings. Bro. Moore will take up a fine report..

Our next is a jump of 480 miles to Greenville, Fla., a union meeting for the Baptists and Methodists. Yours and His,
WALSTEIN MCCORD.

KINCAID, WEST VIRGINIA.

More than fourscore of earnest seekers found rest to their weary souls, besides a great spiritual blessing came to the attendants of the camp. Large crowds thronged the place of meeting from night to night, and the attendance of the day services was unexcelled by many places of greater fame to which we have been. We had plenty opposition. *Come-outism* was the order of the day, and I think I never saw a little place so completely overridden with false teachings as this. The entire working force of the camp "stayed in the middle of the road" and preached the truth, and we believe much good was done in getting the people's eyes open to the fact that they should not follow everything that comes into the country and calls itself religion. Certainly, this is a day wherein "the very elect would be deceived if possible." The "old line" holiness folks stood by us in declaring the truth. Regeneration and sanctification were clearly and definitely set before the people, and in the light of these truths many professed salvation.

We were delighted to work with Mrs. W. L. Murphy, of Sebring, Ohio. She is a successful soul winner and a power in song. We sang several duets and alternated in the preaching and song leading after she arrived. Rev. Westfall, pastor of Central M. E. Church, Charleston, W. Va., was at the head of the camp, and did his part in making things go. Other workers and visitors at the camp were, Bros. Thumm, Young, C. Y. Lee, Chinese student in Asbury College, Warner, co-worker with Bro. Heironimus, and Prof. H. S. Jenkins, singing evangelist, of Wilmore, Ky. All these brethren did splendid work. The camp closed in triumph with bright prospects for the next annual meeting. Yours faithfully,

O. H. CALLIS.

JASPER, ALABAMA.

This has been one of the busiest years of my life. Our camp meeting at Pine Forest, Fla., was one of great power. Rev. Henry Cook is the pastor. Rev. W. O. Self was my co-laborer. He is a congenial fellow to work with. We had a pull for a few days, but finally the break came and the meeting was very fine. The attendance was very good throughout the meeting and we had some good cases of salvation. The last night of the meeting the long altar was well filled with seekers. The meeting wound up just about midnight in an old-time shout. We just had to close out and hurry away for our train.

My next engagement was at Brilliant, Ala., where we had great victory. A goodly number got to God in pardon and purity and we closed out with a most blessed victory. This was my fifth meeting at Brilliant and they called us back for another year. Rev. P. M. Covington, of Jasper, Ala., was my co-laborer.

Next was Beulah Heights, Nazarene camp meeting at Millport, Ala. This was the second annual encampment and was well attended. This camp is destined to become one of the leading holiness camps of the South. The last Sunday night was a meeting of great power. There were hundreds of people on the grounds. Nazarene Academy and Bible Institute is located here; Rev. C. C. Driver is the president of the new school and is a fine Bible teacher. Am on my way now to Vardaman, Miss., with Rev. P. M. Covington to hold a tent meeting. This has been one of the best years of my life; God has blessed us in preaching Bible holiness and the end is not yet. C. H. LANCASTER.

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EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

who do not know the history of the Methodist Church, who have never read Methodist doctrine, who have heard precious little of it preached, who have never been moved by the spiritual throes of a great Methodist revival, and who are unfriendly to Methodist preachers, who mightily preach the great truths that bring down the power of God upon His people. It would be far better to dispense with these clogs in the wheels of Zion than to go marching on toward the tail end of the ecclesiastical procession in this country.

For twenty years we have been sounding out a warning against the dangerous influences of Vanderbilt University; for ten years THE HERALD has spoken in plain terms against the false teaching and evil tendencies of Tilletism. We have been charged with disloyalty because our hearts have grieved over our spiritual, financial and numerical losses. The spirit that has existed in Vanderbilt and has finally led to open revolt and a loss of the University, has been spread by the University throughout Southern Methodism, and has powerfully affected the church for evil. Thank God our bishops had intelligence enough and religious faith enough to resent the insults of Carnegie and his dupes at Vanderbilt, and the church, in general, had intelligence and devotion enough to rally to the repudiation of Vanderbilt. Now let her repudiate the men who throughout Southern Methodism have been saturated by the Vanderbilt spirit and there is hope for a great revival and renewal of the real Methodist life and power throughout the Southland.

We thank God that in the North there is rising a protest against the unbelief and worldliness that have found friendship and assistance in a traitor leadership. There is a widespread interest in The American Methodist League, and a multitude of people are rallying to its standard. May God bless and guide in this organization.

(Continued.)

LET PASTORS BE REVIVALISTS.

It would be a most unfortunate state of things if a pastor and his flock should conclude that *without an evangelist we can do nothing*. We believe in evangelists, but no church should feel that an evangelist is indispensable; and if we cannot get an evangelist, we will not attempt a revival, and an ingathering of souls. There are pastors to whom it would be a great blessing if they should determine to preach to, and pray for their people until God poured out His Spirit in revival power.

If the pastor and his people are in touch with God, doubtless their prayers will prevail, and sinners will be saved. We know of pastors and congregations who would do well to try to bring fire down from heaven. Many of them would awake to the fact that Jesus had tarried behind, and they knew not of it. Of them it can be said, as it is said of Samson, "He wist not that the Spirit of the Lord was departed from him." We believe there are men in our church who have put in most of their time for the past five years, opposing the holiness movement, who would be startled if they should condescend to undertake to win a few sinners to Christ. What barrenness they would find in their own souls, what lack of power, what coldness of heart. While they have fought instantaneous sanctification, their branches have withered and dried up.

We can conceive of an enthusiastic evangelist, with a sweet gospel singer, going into a church to hold revival meetings; a few good altar workers come in from other churches; the altars are filled with seekers; many souls are saved. Meanwhile the pastor sits back and looks on. He has no agony of soul. He does not go down among the people into a hand to hand fight for souls. The members of the church stand back. You can hardly get them to come up and shake hands with those who are saved.

When the evangelist, his singer, and the workers who dropped in from various churches, leave, the revival goes with them. This is no fault of theirs. The pastor and his congregation have had no soul agony for the salvation of the lost. Out of their travail in prayer no one has been born into the kingdom. How can we expect the fruits of such a revival to abide?

No one will think for one moment that we are opposing evangelists. I am one myself, divinely called into the work, and abiding in it for conscience sake; but I can not and will not believe that pastors should not hold meetings for the salvation of souls.

In fact, thousands of our pastors in the Methodist Church, both North and South, do hold revival meetings and see great numbers of souls won to Jesus. Every possible influence ought to be brought to bear to develop the evangelistic spirit in the pastors. The greatest emphasis should be laid on soul winning; that is what preaching is for, to bring lost men to Christ. This fact should never be lost sight of. Sad to say we have many pastors who are not revivalists; who seem to have lost, if they ever had the soul winning power. Still worse, we have some pastors who oppose revivals. We believe the Church could better afford to retire such men on a pension rather than keep them employed. We are thankful to know that we have a great many pastors who are wide-awake to every interest of the Church of God and who focus their faith and effort to the one great end of soul winning; men who have practical intelligence to appreciate and utilize to great advantage their evangelistic brethren. They have read in the Word of God that "one shall chase a thousand and two shall put ten thousand to flight;" and they delight to call in evangelistic help, lock their shields and press the battle to the gates of the enemy.

Did you know that many of our own preachers have largely lost their influence,

both in the church and out of it? The people have looked to them in vain so long they have lost all hope or expectation that they will do much toward winning the lost to Christ. Oh, that such pastors would go to their knees and cry to God until their souls are set on fire, and then they in turn could soon have the entire church ablaze.

Let one thousand pastors in the church begin now for a revival in their congregation, and go forward leading the work themselves, under the leadership of the Holy Ghost. Some of them would be surprised to find how their own hearts would glow, and the revival streams would flow, and some of them would be surprised to find themselves *dead, dead, dead*.

A DEVOUT MAN FALLEN ON SLEEP.

We were surprised and pained to hear of the death of Rev. J. O. McClurken, of Nashville, Tenn. Had we dreamed that his sickness would be fatal we would have made almost any sacrifice to have visited his sick bed and taken an affectionate leave of him before his departure to be with his Lord. John McClurken was a great believer in the Lord Jesus Christ and he loved his Master, labored night and day to spread His gospel and waited with a longing heart for His glorious appearing. He has gone on to swell the hosts of the redeemed and to come with the saints when the Lord shall appear. He was a zealous and earnest laborer in the Lord's vineyard. May God's divine blessing rest upon his family and upon the enterprises in which he was engaged for the spread of the gospel at home and abroad.

"Romanism and Ruin," by Rev. H. C. Morrison, D. D., Pentecostal Pub. Co., Louisville, Ky. Cloth, 213 pages, \$1.00.

On the principle that history reveals the past as a guide for the future; and that, when known and understood, yesterday's mistakes and calamities are today's protectors, the author of this useful contribution to anti-papal literature presents some of Rome's past as a warning for the present generation and a protection for posterity.

The spirit of never-changing Rome is thereby revealed in a very full account of the terrible massacre of Protestants in France, beginning on the eve of St. Bartholomew's day, August 24, 1572, and raging throughout the cities and provinces for weeks until the Huguenots had been destroyed to the number of a hundred thousand. Similar outrages of the fifteenth and sixteenth century are related as a reminder of Romish intolerance and cruelty when and where possessed of unlimited power.

Papist activity in American politics receives adequate attention, and the rule of Rome is consistently connected with the ruin of nations. A book worthy of wide circulation.—*The Menace*.

TRUE.

WM. R. CHASE.

A saved man is a safe man, safe because he is sane, willing, courageous, dependable, teachable, ashamed of nothing but sin, remembers that he is the servant of all, owes no man anything but love, contracts no debts without seeing his way out, converses sparingly and conducts himself prudently with women, loves without dissimulation, believes evil of no one without good evidence, keeps himself unspotted from the world, is much in prayer, considerate, moderate, industrious, economical, benevolent, not affected, reproves sin, encourages timid and tempted ones, and in all things has the saving of souls, his own and others, in view. That man is a safe man. He will make mistakes, but he will not enter into sinful ways, nor doubtful ones. He will stand alone rather than do that. And there are such men. The man who is abandoned to the Holy Ghost, led of the "Spirit, crucified with

Christ, has naught but the glory of God and the building up of the Kingdom at heart and that man will be kept and led. A saved man is a safe man.

Creston, O.

AS SEEN BY A VISITOR.

Wilmore, Ky., occupies a unique position in the world, it being in a class to itself and the only one in the class. It is in the heart of the famous bluegrass region, where there are blooded horses and handsome women and bountiful crops and clear skies and the numerous other blessings that make Kentucky a pleasing place. The peculiarity of Wilmore lies in the fact that it is the largest town in the United States not under corporate government. The thousand or more people manage to live happily without mayor and aldermen, saloons, picture shows, billiard halls, policemen, gambling, and the numerous other adjuncts so necessary to city life. There is not even a calaboose for the detention of lawbreakers, and the main reason for that is that there are no lawbreakers. In Wilmore they are as scarce as are snakes in Ireland. The solitary deputy sheriff would die of starvation were he dependent upon the fees of his office for a living. And yet the town has churches and schools and paved streets and cement walks and electric lights, and it is planning a system of waterworks and sewerage.

Wilmore is an adjunct to Asbury College, the great Holiness educational institution, of which Rev. H. C. Morrison is president, and the faculty and student body set the pace for the citizenship. That the standard is high goes without saying. The college has an enrollment of more than three hundred, and a large number of the young preachers of the Louisville and Kentucky Conferences receive their education there.

The ninety-fourth session of the Kentucky Conference met at Wilmore, and was presided over by Bishop John C. Kilgo. The first Conference held by the Bishop after his election to the episcopacy was the Kentucky, and his next visit to this section was when he dedicated the new church at Wilmore. This church is large enough to seat nearly every man, woman and child in Wilmore, and it has a Sunday school equipment superior to that of many a church costing three or four times the \$30,000 paid for the building. A church costing \$30,000 is no small matter for a town of not more than a thousand people, with only the regular proportion of Methodists; and it is evident that their religion is not confined to head and heart, but embraces the pocketbook also.

Rev. W. L. Clark, who has finished a four years' term here, has the church to his credit, and he also has the friendship of the Asbury faculty and students as well as that of the entire citizenship of Wilmore.—W. H. FITZGERALD, in *Christian Advocate*.

BUD ROBINSON'S CORNER.

AT THE OLD HOME.

After being away from my old home for thirty years I began a meeting in Sparta, Tenn., Aug. 20, and ran about twelve days. I then went out to the old home place where I was born, over fifty years ago. I had the privilege of spending a day or two with my oldest brother, Mr. J. J. Robinson, one of the finest old citizens, said to be by many, in White County. He is a splendid old Presbyterian Elder, and is also an old rebel soldier. He fought through the Civil War on the side of Lee and Jackson, but today he is stand-

ing for Governor Hooper; has already voted for him twice and is getting ready to vote for him a third time. It was a great treat to meet him and his dear old wife and their only living child, Mrs. Alice Russell.

I had preaching at the old Robinson Chapel one day while I was there and we had a lovely day; the house was full and many in the yard; the most of them I hadn't seen since the fall of 1882, and some of them I hadn't seen since 1876. At that time we were barefooted boys and girls together. To meet an old lady with white hair and for her to take you by the hand and ask you if you know her, and to have to say that you do not, and then for her to tell you who she was, and then to your surprise to find that you are shaking hands with a girl that you had played dolls with fifty years ago, makes the strangest feelings come over you of anything in the world.

After our chat at the church, quite a crowd of us went to the home of my brother and spent the day together; and after we had eaten our dinner, my brother, Brother Cleveland Rogers and myself started out on a stroll over the old home place, went over the hills where I learned to plow in the little new ground with the old bay mare and the little bull tongue plow, as it was called in those days away back in the spring of 1870, when I would fall down, roll over and squawl and scratch my little feet over the running briars and then cry some more.

When I went to the old spot where I was born it was heartmelting to me when I stood on the spot where the little old log cabin stood; and as I thought of the many battles with the devil I had fought since that morning of January 27, 1860, when it was announced over the backwoods settlement that there had been born to Mr. Emmanuel Robinson and wife a fine boy named Reuben; but as the little fellow was so small and weak his name was soon changed to Little Buddie. As these thoughts swept through my mind, my heart leaped up and took a new hold and a tighter grip on God. What wonderful changes have come over this boy in the past fifty-four years.

Our trip was one never to be forgotten by this boy. What wonderful feelings of joy and sadness mingled together for a few minutes. I wanted to be alone and have a good cry. Again the feeling would come over me to gather all the relatives together on that sacred old hill and preach them a gospel message on full salvation; but the mountains seemed to be so much steeper and the hollows so much deeper; what seemed to be little hills fifty years ago, on this trip seemed to be mountains; and what I thought to be a large bottom then, did not look to be any bigger than a Texas or California lot at the present. Where I used to run and frolic with my little brothers and sisters and the neighbors' children, looked so rough and steep, it looked like you would have had to had help to climb up the rough banks; but fifty years ago we ran over those hills like wild antelopes and we did not think of them as being so steep and rough as they really are. But with all of the drawbacks to that old rough country, I have never seen so many good things for the people to live on. The people out there live like kings almost; plenty of those old farmers think that they are poor folks when they have farms that are worth from ten to twenty-five thousand dollars, corn and hay by the tons, fat cattle and hogs in great quantities and chickens by the hundreds, and some of them with plenty of money loaned out; yet they think they are poor and hard run.

The country has made the greatest improvements in the past thirty years of any country I have ever seen. It is some twelve or fourteen miles from my brother's home to Sparta, and thirty years ago there were but few farms on the road that were well fenced and well cultivated, and the fences were the old rail fences and the most of them were

down and the old farms were grown up in briars, sage grass and sassafras bushes; today the land is fenced with the finest cedar posts and the net wire all stock proof and are as fine farms as a man would wish to look at. Farms that would hardly bring anything, today are selling as high as one hundred dollars per acre. They have as fine crops as a man will find anywhere almost in the country, and such watermelons as they have! It is simply beyond description. As far as your eye will reach the fine cornfields are in sight and the old-fashion cornfield bean and roasting ears are now in full bloom, apples and peaches without number, and grapes that will compare favorably with the grapes of the West.

Religion is at a mighty low ebb nowadays in White County; but the most hopeful sign is, that scriptural holiness is getting quite a hold in old White County. We had a great battle in old Sparta, but of all the places that I ever went to labor we labored under more drawbacks there than we have ever had, yet we had a good meeting; some eight or ten got through as beautiful as any people I ever saw, but after preaching for four days and getting what looked like a great revival started, I lost my voice and was not able to preach from Sunday night till the next Thursday afternoon. The boys tried to keep up the battle but the rain poured by day and by night. I was called there by the Nazarene Church, of which Brother Cleveland Rogers is the pastor. I stayed in his home, and it was a lovely home to stay in. He and his wife did all in their power to make my stay among them pleasant, and they made a great success of it. There is a great future in Sparta for the Nazarene Church. Our District Assembly is to meet there October 14, and they are expecting a great time, and the Lord will give it to them for they are so clever, neighborly and kind that it will be just like the Lord to bless them real good. Well, there were many things of interest that I will not have space to write about, but when we all meet at the marriage supper of the Lamb I can tell you about them.

DANGER SIGNAL.

I have just read with great profit the "Danger Signal," by Rev. L. L. Pickett. It treats of one of the greatest subjects that confronts the American people, namely, the Church of Rome. This book should be read by every American who loves free speech,

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Notes From The Field.

CAMPTON, KENTUCKY.

Campton camp meeting came to a close after a duration of twenty-four days. This is said to be one of the greatest on record. First, because of the leadership of the Holy Ghost; second, because of the immense crowds and the deep interest shown by the people; third, because of the great number that sought and found the Lord, either for reclamation, pardon or purity.

S. P. Guin and wife, of Wilmore, had charge of the music. Better leaders in song we have never heard. They captured the ear and heart of the people with their duets and congregational singing.

Rev. Linge, of Wilmore, assisted in the preaching the first two weeks, and his preaching was of the Wesleyan type, strong and logical, and had its desired effect upon the hearers.

Sister L. Hinson, of Mt. Sterling, was with us from the opening until the close of the camp, and did some strong preaching and personal work.

The pastor of the Methodist Church, Bro. Alison and his good wife, were on the ground almost the entire time, and were a great blessing to the camp in many ways. The people all love them at Campton.

Bro. Tolston and Bro. Barker, Baptist preachers, were on hands and helped to pull the load. Truer men I have never met. We are glad we could leave the work in the hands of such men.

Bro. Center, the manager of the camp, spared no means to make the meeting a success in every way, and to make the workers comfortable and happy.

This is one of the most beautiful camp grounds I ever saw. The long dining-room, cook-room, and booth are in the cleft of the rock. Also, some of the sleeping departments are made in the cliffs, overlooking the camp grounds. The well arranged tabernacle has a seating capacity, or will have the coming year for upwards of a thousand. It would nothing like hold the crowds this year. I believe this is one of the coming camps of the state.

There were as many as one hundred at a single altar at times, and a great company found the pearl of great price.

A finer, more intelligent people could not be found than in and around about Campton. How kind they were to us all. God's blessings upon them and their homes. We went to the jail for one service and God wonderfully blessed. We were invited back next year. We are looking for great things to come from the Campton camp meeting.

We go next to Jackson, Ky., for a tent meeting by request of city. Pray for us. Your brother under the precious blood,
T. P. Roberts.
Eubank, Ky.

ERIN, TENNESSEE.

The meeting at Erin, Tenn., was held in a tent under the auspices of the Nazarene Church, Rev. W. F. Collier pastor. There is a strong band of holiness people here who know how to pray down the glory; so the revival was on from the first service when fourteen gave their hands for prayer.

Large crowds were in attendance and much interest was manifest throughout the meeting. There were 34 at the altar and 13 professions the last night. There were 111 professions in all. Mrs. J. B. Miller, of Nashville, Tenn., conducted the singing. Rev. Collier is a real man of God.

We had a few days between this and our next meeting so we ran down to Paris, Tenn., where we conducted a revival last May. We found the people still pressing the battle and having victory in the name of the Lord. They are constructing a beautiful, new brick veneer church size 50x50. We preached for them three times; several sought the Lord and two found Him precious to their souls. On Sunday, August 23, we began at Standing Rock camp and closed Sunday, August 30. The camp is situated about 12 miles north of Danville, Tenn. God was with us and gave victory. There were a number of seekers and about 26 professions during the eight days. Misses Laura and Emma Turbeville and Rev. Cox were our co-laborers. They are out and out for God and on the firing line. This has been the best year of our life in actual results, for which we thank God. Pray for us. E. O. Hobbs.

DOUGLAS, WISCONSIN.

We just closed a good meeting eight miles from camp Douglas, Wis. They had never had a holiness camp meeting in this part of the country and the people were hungry. We began to preach on the depravity of the human heart, which seemed new to them, but we continued to pour on the truth and God verified His promise; conviction began to fall, sinners began to weep and Saturday the break came. There were seekers at the altar all the way from ten years of age to an old man of seventy. Conviction seized the man where we were staying and he went ten miles to get his father to help him out of his trouble. His father happened to be a holiness fighter, so here they came for the holiness camp and ordered us off the place; and gave us to understand that the tent must be moved too. The devil was determined that this meeting should stop. We tried our utmost to get the man that called us for the meeting to put the tent up on another farm, but all in vain. It made us heartsick to be whipped out that way when we had the devil on the run. Unless a man is ready to stand ridicule and persecution he had better never plan a holiness meeting. But we must be true to the blood, watch, pray and wait with patience the coming of our blessed Lord.

Valton, Wis.

F. K. Smith.

MT. WASHINGTON, KENTUCKY.

I assisted Rev. G. W. Pangburn in three good meetings; one at Taylor's Chapel, and one at Allen's Chapel, and the other at Huntsville, Ky. The Lord was graciously with us in these meetings. We were very glad to be with dear Bro. Pangburn one more time, on the battlefield for souls. Bro. Pangburn and the writer used to be schoolmates, and we learned to love each other then and we have never learned any better since. He is one of

God's tried and true servants. His wife is a great help to him and his work. May God bless them both in their good work.

At the close of these meetings I came by home to spend a few days with my family, and to attend a few services at the Pentecostal camp meeting, near Glasgow, Ky., which was in session. Rev. Yarbrough was in charge of the camp and he was doing fine work. The writer preached one time. With regret we left the camp meeting for Mt. Washington, to join Rev. S. L. C. Coward in a meeting at Bethel, where we are now in a fine meeting. May God bless The Herald family.
F. V. Harwood.
Glasgow, Ky.

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CATO, ARKANSAS.

We have just closed a great meeting at Bethel Church on the Cato circuit. There was interest taken from the beginning, and continued until the close. Souls were saved nearly every service. We had forty conversions and the church greatly revived. There has been a work done that will never be forgotten because of the mighty outpouring of the Holy Ghost. We had some grand testimony meetings. We had some old soldiers with us who would stand up for Jesus and testify of His love in their hearts, and said they were not tired of the way.

Our pastor, Brother J. D. Johnson, did some faithful and earnest preaching, but he had a great host that held him up on their prayers. We had the old-time religion; differences were settled and men shook hands and passed it by. It wasn't anything uncommon to hear some one shouting God's praises. Well, praise God, He still saves men and women from sin. They have had a little Sunday school at this place. There were not very many to help out, but those faithful few carried on the work and held on to God and gained the victory. I praise God because He will hear and answer prayer. I am a local preacher and

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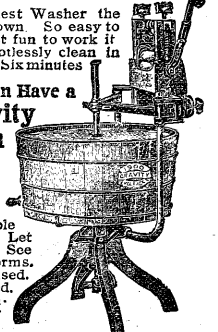
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have been preaching at this church, but am thinking of taking a work next year. I am saved and sanctified by Jesus' blood. Rev. N. T. Gwin.

SNOW, KENTUCKY.

The meeting at Bethel, near Rev. H. C. Morrison's camp in Barren Co., Ky., has closed with great victory; 25 were either saved or sanctified. The people who were saved and sanctified at the camp this year came and helped us out at Bethel.

Bethel is on Brother J. F. Black's work. Brother Black is a fine fellow and his people like him. He preaches holiness and has the blessing. Praise God for a few Methodist preachers who will preach holiness and give the church a chance to seek it. Christ gave Himself for the church, that He might sanctify and cleanse it with the washing of water by the Word, that He might present to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. The church is starving for holiness. Let us preachers who have the experience preach it to others and urge them to seek it and hold on till they get the victory.

Some preachers are afraid to preach holiness for fear some good old man or sister might think hard. Let us lift up a standard that will save the people, regardless of what men and devils think. The tobacco-chewers and whiskey drinkers will fight holiness, so we need not try to please the devil. "Follow peace with all men and holiness without which, no man shall see the Lord."

H. C. Wilson.

HURON, SOUTH DAKOTA.

In a late number of *The Herald* the editor gave me the title of "Reverend." I am only an architect forced to give up my office some time ago on account of failing business in Wichita, Kan., and came up here to take a salaried position in that line of work. It promises to run out in a few months. I am anxious to again get in the work of the kingdom, but not as a preacher. I was with Rev. Fly last winter and we stood together, he as preacher and I leading the singing; was also in another meeting last fall between times in the same capacity.

Just today I had a call to go East because of the notice and perhaps it should be corrected. Many of my friends read *The Herald* and no doubt are still wondering when I became a "Rev.," but I would glory in it if I had the call and the Master could use me in that way. However, I only have a musical talent sanctified for His service and am hoping and praying for a larger opportunity. At present I have the choir of the M. E. Church here and try to make the music a part of the service and not simply a drawing card. I am trying to develop the musical talent and voices, already in the church, rather than import from the outside for better or rather, more pretentious music.

It does my soul good to see what is being done by those on the firing line, and I rejoice that I have met so many of them. Dr. Morrison and Bro. Brasher are especially cherished in our home. Bro. C. D. Hestwood would gladly speak a good word for me as it was through him I went out before. Bro. W. R. Cain also recommended me for a camp meeting this

last summer but other plans had been made.

If any of you could use me later I would rejoice in the opportunity, but really can't put much heart in a service that does not ask seeking souls to "pray through," and love to help them by my own prayers.

Rejoicing in the consciousness that Jesus saves, sanctifies and keeps me and all who will put themselves completely in His hands, and rejoicing in the fellowship of *The Herald* family and the Methodist League, I remain, Yours for the Master's service,

Wm. R. Stringfield.

DYER, TENNESSEE.

The first Sunday in September we began our meeting at Union M. E. Church, South, on the Eaton circuit. Bro. Mitchell, of Wadley, Ala., was with us and preached with liberty and power. While the meeting was not sweeping, yet the Lord was with us and quite a number were saved, and ten united with the church.

Bro. Mitchell is not a "comeouter," and draws the people to the church instead of away from it. He is the pastor's friend. He preaches the gospel with as much clearness and simplicity as any one I have ever heard. Our church at this place is very weak. The Baptists have almost the entire field. They had just closed a sweeping revival and, strange as it may seem, we had fewer sinners than I had ever seen in one meeting, I think. The prospects for our future here are good and we are indeed glad that Bro. Mitchell came our way. I have been a silent reader of *The Herald* for some years, this being the first time I have ever written. We have had a good summer; all our meetings are over.

Pray that God may use me in the ministry of His Word. Yours in Christ, O. A. Marrs.

DOES THIS CONCERN YOU?

We will be glad to correspond with any people who feel called of God to missionary work in neglected fields in the Rocky Mountain or the Plains region in the West. For a number of years we have been, as God has opened the way, assisting workers to reach these fields. At this time we could find evangelistic or colporteur work for several months in fields where no preacher goes, and in some cases where the gospel has never been preached, for several workers.

This is no easy job, but is real missionary work under pioneer conditions. If you love souls, can trust God, and believe that God has called you to do this sort of work and that He leads this way, write us for particulars, giving references.

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DEPORT, TEXAS.

We have been evangelizing for fourteen years, and our last meeting at Deport, Texas, was one of the best. The attendance was unusual, conviction deep and it was easy for the people to find the Lord. The altar was full each service, there being forty the closing service, most of whom found the Lord.

Wife and I were hospitably entertained in the home of Brother and

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The Herald's Introduction
To The
Sunday School Lesson.
By J. Gregory Mantle.

LESSON FOR OCT. 18, 1914.
The Garden of Gethsemane.

Mark 14:32-42.

Golden Text. "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." Matt. 26:41.

The story of Gethsemane is one which no one can read without reverent awe. The more closely we study it, the more profoundly impressed we are with the solemnity of the scene. It was amid the gnarled olive trees of the Garden of Gethsemane that the crucial battle of the Passion was fought and won. On that account, therefore, the lesson we are called to study must be one of intense interest to us.

Going to Gethsemane.

The last quiet evening with His friends in Bethany is over. In the upper room He has delivered His last discourse before the tragedy of Calvary. And now, instead of returning to Bethany, as Jesus had done on the earlier evenings of the week, He led His disciples to a spot He had often visited for prayer and meditation. We see the little band by the light of the Pascal moon, passing through the open gates of Jerusalem, and, leaving the city walls behind them, descend into the valley of the Kedron. Half a mile from the city was the Garden of Gethsemane. Its olive trees and rocks offer the necessary seclusion for meditation and prayer, and into the shadow of those gnarled trees Jesus withdrew, leaving eight of the disciples somewhere at the entrance of the Garden, and taking with him the favored three, Peter, James and John. Gethsemane means an oil-press, and that night it was to be the scene of the direst conflict, the most awful agony, the sorest sorrow on which the moon has ever looked. It was an oil-press in which the Savior of the world was to be crushed in the grip of an unparalleled agony, and yield, in the crushing, a precious oil which has been for the healing of millions of souls.

The Double Failure of the Disciples.

How Jesus longed for sympathy! But His disciples failed Him. Theirs was a double failure. They slept when they should have watched.

"Backwards and forwards thrice He ran,

As if expecting help from man,"

but each time they were sleeping. One of the three had said not long before: "I am ready to go with Thee to prison and to death," and it was to him Jesus said: "What! couldst thou not watch with me one hour?" And they failed Him a little later when they all forsook Him and fled. Not one stood by Him at His trial. "Watch and pray," Jesus said, "the temptation is coming. You will soon be put to the severest test of your lives." When the test came they broke down because they had not watched and prayed. That is why we break down in the hours of testing. Without prayer and constant vigilance we are found with reverses and resources, and become an easy prey to the enemy.

Gethsemane, a Place of Loneliness.

What a lonely life Jesus lived! No one understood Him. His own received Him not, and they acted towards Him not only as strangers but as enemies. He was an exile from home. He had left His Father's bosom and the adoration of the angels, emptying Himself of all but love. Think of the rude shocks that fell upon His gentle heart, the pain of a man always lonely, always misunderstood, always misrepresented. Even when the lame were walking and leaping and praising God; even when demons fled before His Word, His triumph seemed incomplete. The world did not believe His report. He seemed to be beating the air, preaching, teaching, healing, delivering, yet without fruit. He was a Man of Sorrows, and acquainted with grief. When He tried to prepare His disciples for the Cross they would not listen to Him. He was the most utterly solitary man who ever lived. Read Matt. 16:21; Mark 9:31-34; Mark 10:32.

Gethsemane, a Place of Homesickness.

The word "very heavy" in Matt. 26:37, is only found in one other place in the Bible. Paul uses it in Phil. 2:26. It means homesickness, stranger-ship. Do you know what it is to be homesick? To be all among strangers and to think of home, and loved ones till your heart aches? If you want to understand it in the case of Jesus, think of the plot that was now ripening; and of the awful experiences which He knew He would immediately pass through; the arrest, the trials, the scourging, the spitting, the mockery, the crucifixion. And contrast the unutterable cruelty of earth with the welcome that awaited Him in heaven, when, Conqueror of sin, Satan and death He entered His home beyond the stars. No wonder He was homesick. "He came unto His own and His own received Him not."

Gethsemane, a Place of Amazement.

Mark says, "he began to be greatly amazed." (Verse 33). This word is peculiar to Mark, and denotes a sense of overpowering surprise, a sense of being stunned; something so appalling that it made Him start back from its presence. It describes a complex feeling made up of horror and amazement. It was an unexpected horror which oppressed the Savior. Look at His agitation! Physical restlessness indicates all too certainly mental distress. His soul was swept by a whirlwind of sorrow. It was the beginning of the dread eclipse. Afterwards there was no agitation. He was calm, majestic, undisturbed in the presence of His taunting foes. Before the Sanhedrin, Caiaphas, Pilate, Herod, He amazed His enemies by His kingly calm and silence.

Gethsemane, a Place of Agony.

His agony was such that He feared He would die before He came to the Cross. He was "sorrowful even unto death." (Verse 34). (Compare Heb. 5:7). His sweat became like clots of blood, dropping on the ground. This sweat of blood stands upon His brow, rolls down His face, clogs His hair, blinds His eyes, wets His hands, stains His garments, reddens the olive roots and dyes the ground with spots of crimson.

"O Lamb of God! was ever pain
Was ever grief like Thine!"
And it was all for me. The cup from which He drank was so bitter because it was my sin that filled it. And can I still cling to that which meant this awful agony and bloody sweat? Nay,

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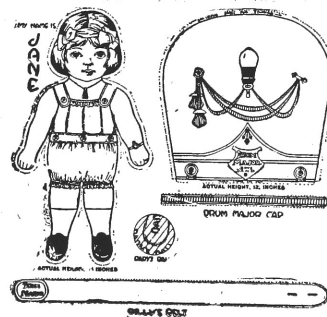
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NOTICE!

The Young Men's Holiness League will hold their annual Tennessee Mountain camp meeting at Elgin, Tenn., (Rugby Road R. R. Station), Oct. 7-10-14. Rev. Charles B. Kolb will be in charge, assisted by Rev. Andrew Johnson, of Wilmore, Ky., Harry Henslee, of Columbus, O., Rev. Melvin Russell and wife, of Tennessee, and several other Spirit-filled workers. Special prayer is requested for a great victory that the influence may be extended throughout the entire mountain section of East Tennessee.

Charles B. Kolb,
Secretary Y. M. H. L.

SPECIAL NOTICE.

It has been impossible to secure reduced railroad rates for Interdenominational Holiness Convention, Cincinnati, Ohio, Oct. 27-Nov. 1, 1914. But where a two-cent rate is not in operation, people who will attend the Convention in parties of ten or more, can secure that two-cent fare.

For entertainment information, address (till further notice) Rev. C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.

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Tune: "Praise God from whom all blessings flow."

God, may each heart a channel be
For love and peace and harmony,
That from our shores a wave may roll

To comfort every storm-tossed soul.

May justice reign and wrath depart,
May peace and love fill every heart
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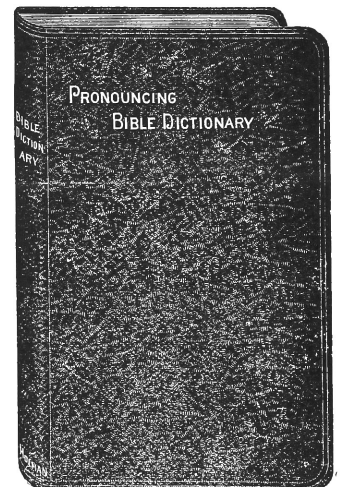
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Big purchase from the mills on "Sterling" Half Hose, enables us to offer them while they last at startling prices.

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WEST BLOCTON, ALABAMA.

I want The Herald family to pray for me. I am not enjoying salvation as I wish to. Pray that I may have full and free salvation, and that I may be healed if it is the Lord's will.

Mattie Lewis.

Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band? My grandma takes The Herald. I like it fine. Who has my birthday, February 12? I am twelve years old. I have dark hair, grey eyes and fair complexion. I weigh 82 pounds. I am in the sixth grade. Lottie Trent, you asked where girl and girls are found in the Bible. Girl is found in Joel 3:3, and girls is found in Zech. 8:5. Love to Aunt Bettie and the cousins.

Nina M. Price.

Dear Aunt Bettie: Here comes another Texas girl. My father takes The Herald and I enjoy the letters. My father is a holiness preacher. He has three appointments. I am a Christian and belong to the Methodist Church. I go to Sunday school every Sunday I can. We have preaching twice a month. I was 14 May 18. I am in the 6th grade. I have blue eyes, curly hair and light complexion.

Tahoka, Tex. Annie Malone.

Dear Aunt Bettie: This is my first letter. I was 8 years old April 9. Stanley H. Hale, you have my birthday. I go to Sunday school. I stuck a thorn nearly through my foot and I couldn't hardly walk for a good while. I have four pets, a dog and three little kittens. Love to Aunt Bettie and cousins.

Tahoka, Tex. Clara Belle Malone.

Dear Aunt Bettie: Will you let a country girl join your happy band? Father takes The Herald and I enjoy reading the Children's Page. Papa is a holiness preacher. I am a Christian. I am 11 years old and in the fourth grade. I have for pets a dog and three kittens. Love to all.

Stella Evelyn Malone.

Dear Aunt Bettie: Will you let me join your band? I have brown hair, blue eyes and fair complexion. I am ten years old and in the fifth grade. Papa takes The Herald and I enjoy reading the Children's Page. As this is my first letter to the cousins I hope to see it in print.

Gatlin, Ky. May Stringer.

Dear Aunt Bettie: Will you let a little Texas girl in? This is my first letter to The Herald. Who has my birthday, October 8? I am 13. I go to Sunday school every Sunday. I was converted last summer and was sanctified in a few months afterward. I belong to the Pentecostal Church of the Nazarene. Bro. W. E. Ellis is our pastor. We like him fine.

Ida Francis Cornelius. Dodsonville, Texas.

Dear Aunt Bettie: Will you let a little Oklahoma girl join your happy band of cousins? I have blue eyes and light hair. Who has my birthday, Oct. 5? We take The Herald and think it is a fine paper. I have three sisters and one little baby brother. I am not a Christian but hope to be soon. I would like to receive some cards and letters from the cousins.

Stillwater, Okla. Minnie Bunney.

Dear Aunt Bettie: I wonder if you care for a young lady coming into your corner. I take the Herald and enjoy reading it from page to page. I am so glad so many of the cousins are Christians. I have the blessing of sanctification. It makes one so strong in faith that we can't doubt ourselves like we did when just regenerated. I am a member of the Rockbridge M. E. Church. I go to Sunday school every Sunday. I am second vice president of the Young People's Missionary Society. I am ready to do anything for Christ. Our pastor is the Rev. P. J. Ross. We like him fine. He is such a faithful and good pastor.

Waddy, Ky. Lillian B. Neal.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band? I am nine years old and I am in the fourth grade. I have three sisters and one brother. Mama takes The Herald and I like to read the Children's Page. I will close for fear of the waste basket. With love to Aunt Bettie and the cousins.

Morrow, Ga. Corene Trammell.

Dear Aunt Bettie: I sent you a letter some time ago and as it has not been in the paper I thought I would write again. I am eight years old. My father takes The Herald and I enjoy reading the cousins' letters. I have two brothers. My father is the pastor of the M. E. Church, South, at this place. I hope to see this in print. Your little friend,

Mt. Olivet, Ky. Charles Edward Allen.

Dear Aunt Bettie: This is my first letter to The Herald. I am nine years of age and in the 4th grade. I live on a farm and weigh 78 pounds. I go to Sunday school almost every Sunday. I have dark hair, brown eyes and dark complexion. I have six brothers and one sister.

Roswell, Ga. Rose Fannell.

Dear Aunt Bettie: How are you and the cousins by now? It has been quite a while since I wrote to The Herald but hope some of the cousins remember me. I have received cards and letters from the cousins in nearly every state in the Union. I would like to get a lot more, especially from the cousins in the Ozark Mountains. We have a fine Sunday school. There have been 115 there several Sundays and there are only about 200 inhabitants in this town. I live on a farm one mile from town. We have several horses and I can ride horseback or in a buggy all I want to and I enjoy it very much. Your niece,

Pleasant Plains, Ark. Emma Pearce.

Dear Aunt Bettie: Will you let a Delaware girl enter your happy band? I go to Sunday school every Sunday. Our preacher's name is Mr. Chaires. My Sunday school teacher's name is Miss Annie Truditt. My birthday is December 17. I am going to let the cousins guess my age; it is between nine and thirteen. I am not a Christian, but hope to be. Your cousin,

Cheswold, Del. Anna Ford.

Dear Aunt Bettie: As it has been a long time since I wrote, I will write again. I help mama all the week and go to Sunday school on Sunday. Our superintendent is my uncle. What has become of I've Higgins? I have written to her several times but got no reply. Do any of you cousins know anything about weaving? My Grandma Falls is going to weave her a piece of carpet.

Stone Mountain, Va. Ola M. Howell.

Dear Aunt Bettie: This is my first letter to The Herald. I am eight years old. My mama takes The Herald. I am in the third grade.

Chable, Tenn. Luther Carbon.

Dear Aunt Bettie: This is my first letter to The Herald. I am in the fourth grade. I am ten years old. I have a little chicken and its name is Bettie Whitehead.

Chable, Tenn. Claude Carbon.

Dear Aunt Bettie: This is my first letter to The Herald. I have one sister and three brothers. I was twelve years old September 5. I am in the third grade at school. I go to Sunday school. Aunt Bettie, I will close.

Avera, Ga. Bessie Lee Sheppard.

Dear Aunt Bettie: I will call again. I am sending 19 cents, birthday dues for missionary. I guess Viola Alexander to be 12 years old, Mollie Massey 11 years old, and Marguerite Crawford 10 years old. I must ring off. Delia Pickering.

Eldorado, Ill.

Dear Aunt Bettie: Will you let a little girl eight years old join your happy band? This is my first letter to The Herald. I have light brown hair, brown eyes, fair complexion. My sister writes to The Herald. Your little cousin,

Moquah, Wis. Emma Mantel.

Dear Aunt Bettie: This is my third letter to The Herald. I like to read the Children's Page. Neva Cole Westbrook, all the verses in the 136th Psalm end alike and Enoch and Elijah went to heaven in a whirlwind. W. B. Westbrook, the shortest verse in the Bible is "Jesus wept." My father is the pastor of the Methodist Church. I guess Nina Crunk to be 16 years old. Guess my age; it is between 10 and 15. My birthday was May 16. Who has my birthday? How old was Joseph when he died and where was he buried?

Hanson, Ky., Box 47. Lemuel Johnson.

Dear Aunt Bettie: I am a little boy 6 years old, and I want to join your happy band. My birthday is Dec. 31st. Who has it? We live on a farm and I sure do love to live on a farm. I have been going to school and I sure do love to go. I have four brothers and two sisters. I am the baby. My mama is dead, but I have a step-mother. She is good to us as she can be.

Girard, Ga. Jesse McCullough.

Dear Aunt Bettie: Will you let a Georgia girl 16 years of age join your

happy corner again? Papa takes The Herald and I sure do like to read it very much. How many of the cousins love to go to Sunday school? I do. I go every Sunday. Papa is superintendent of our Sunday school. I am glad to see so many Christian children writing to The Herald. I am trying to live a Christian life. Martha Westbrook, the eighth verse of the ninety-seventh Psalm is the middle verse of the Bible, and the 119th Psalm is the longest chapter in the Bible. Would love to hear from the cousins. Love to Aunt Bettie and the cousins.

Girard, Ga. Belle McCullough.

Dear Aunt Bettie: As I saw my last letter in the Cousins' Corner I thought I would come again. My mama takes The Herald and I like to read the letters from the cousins. I have two little brothers in heaven. I am a member of the dear old Methodist Church. I joined when I was ten years old. Who has my birthday, January 12? I go to Sunday school as often as I can. My teacher is Miss Ella Guzman. I like her fine. I would like to get some postal cards from some of the cousins.

Slidell, La. Virgil Crawford.

Dear Aunt Bettie: Can you make room for a great big fat blue-eyed, yellow-haired North Carolina boy in your interesting corner? I am five years, eight months old. I say my prayers night and morning. I love mama and my little sisters too. I take them out of mama's way in our little wagon and I tote in range wood. I go after the mail and do lots of little things to help mama. I live on a three-horse farm and we have 21 little red Jersey pigs. My oldest sister works in the central office at Rowland. She came home today and took us to ride in an automobile. We enjoyed it very much. Cards will be highly appreciated. Love to all the cousins.

Forest Sheldon Townsend. Lumberton, N. C.

Dear Aunt Bettie: This is my first letter to The Herald. My grandmother lives with us and takes the paper and I like to read the Children's Page. I am ten years old and I go to church, Sunday school and prayer meeting. I go to school; am in the fourth grade, and I am helping mama. Wonder who can tell me where the shortest verse is in the Bible? Hope to see this in print. Give love to Aunt Bettie and the cousins.

Alma Roberts. Lake City, Fla., Route 2, Box 39.

Dear Aunt Bettie: It has been a long time since I wrote to The Herald. My mother takes the paper and I like to read the Children's Page. I am twelve years old and in the seventh grade at school. I go to church. Our preacher's name is Rev. J. F. Clark. My oldest brother is a Methodist preacher. Our school is out and I am studying music and helping mama with the cows and chickens. Wonder who can tell me which is the longest verse in the Bible. Love to Aunt Bettie and the cousins. Annie Laura Summers.

Lake City, Fla., Route 2, Box 42.

Dear Aunt Bettie: I am nine years old. I have one brother living and two in heaven. Have four sisters; one lives in Texas. Mama takes The Herald, and is class leader. I have red hair and fair complexion. I have no pets, but a little baby sister three months old; her name is Ola Oron. This is my first letter. Love to Aunt Bettie, Georgia Applegate.

Counts Cross Roads, Ky.

Dear Aunt Bettie: I enjoy reading the letters from the cousins very much. I live seven miles from a small town called Chatham. We have a large Sunday school at our church. My age is between fourteen and eighteen. Guess what? I weigh one hundred and thirty-two pounds. I would like to receive cards from the cousins.

Catham, La. Wesley Hearn.

Dear Aunt Bettie: We are little girls with ages 7 and 9. We go to school. I am in the 3rd grade and my sister is in the 2nd grade. We have no trips to tell about, but I have a pet Rhode Island Red hen and she comes in the house and gets on the bed to lay. My mother raises turkeys. My sister and I get the eggs. We live on a small farm just three miles off of Flemingsburg, which is the county seat. It has five churches, three banks, one postoffice, two hotels and a high school building. My mother takes The Herald. I love the Children's Page. I hope this will jump clear over the waste basket.

Flemingsburg, Ky. Anna Mae Beckett.

Dear Aunt Bettie: Thought I would write to The Herald, as I never see many letters from Kentucky. I am 15 years of age, have brown eyes, yellow hair and fair complexion. Who has my birthday, Nov. 17? Would like to exchange cards with some of the cousins. With love to

Aunt Bettie and cousins, Ruth Applegate. Counts Cross Roads, Ky.

Dear Aunt Bettie: Will you let an Illinois girl join your happy band? I have three sisters and one brother. I go to Sunday school every Sunday. I am ten years old. Who has my birthday, July 30? I have light hair and blue eyes and fair complexion. Of whom was the lamb a type? Well I will close with love to Aunt Bettie and the cousins.

Springerton, Ill. Reba Phillips

WHAT THEY ALL SAY.

A few extracts from letters of Club members will give you some idea of the many attractive features of the Pentecostal Herald Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

"I certainly am enjoying my Piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me."—Mrs. F. B. It is a beauty and we are delighted with it. The tone is perfect. Your Club is a grand thing."—Mrs. E. P. M. "I am perfectly delighted with it, and everyone that has heard it, or has played on it, says they have never heard a finer toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Everyone, even those who know nothing about music, can tell the superiority of this piano over others."—Mrs. J. R.

"We like it mighty well. The tone is full and clear, and the smooth and glossy finish is certainly superb. We think it much better than any we have done here for the money."—Mrs. O. E. P. "We are delighted with the piano."—Mrs. B. S. S.

"The piano has come and it is everything I could wish it to be. The tone is so soft and mellow, it sounds more like a harp. The bass notes are remarkably full and round; the case is specially beautiful. I am entirely delighted with it. I never saw a more perfect instrument."—Mrs. W. J. B.

Almost every letter received from Club members contains similar expressions of appreciation. The advertising Manager of The Pentecostal Herald cordially invites you to write for your copy of the Club booklet and catalogue which explain the big saving in price, the convenient terms, the superior quality and durability of the instruments, the protective guarantees and other attractive features of the Club. Address The Associated Piano Clubs, Pentecostal Herald Dept., Atlanta, Ga.

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OUR DEAD

ROGERS.

On Tuesday, August 11th, 1914, the death angel entered the home and took from it the husband and father. The faithful wife and three little children are sad and lonely; only God can heal the broken hearts. Elwood, as he was best known, was born in Hardin Co., Ky., July 27, 1873, being 41 years and fifteen days old. He was converted early in life under the ministry of Rev. G. F. Cundiff, and lived a Christian ever after. He was ill three years of tumor of the brain. He bore his affliction with as much patience as did Job, never murmured or complained. A few days before he died he said he wished Jesus would call him home; so Jesus has called and Elwood has gone to be with Him forever. Oh, that his family may be as willing and ready to go as he was. May the blessings of God ever comfort and cheer the sorrowing ones.

S. F. Dowdell.

LANE.

Margarite Hazel Lane was born June 10, 1911, died August 9, 1914. This little girl's stay with us was short. About one year ago she joined the cradle roll in the Presbyterian Church. Five months ago she was told about Jesus and taught the first three words of the song, "Jesus Loves Me." She sang this until she was too sick to sing. How much the little girl did suffer through her last days. Her life helps me to be a better woman. Hazel was submissive. Oh, we miss her so much, but we know where to find her. Let us keep close to Jesus and be helped by Hazel's influence. Her aunt, Bertha Lane.

AUVRAY.

An elect lady of the city of New Orleans, one of the city's richest, one of the super-rich, her wealth had come from a fortunate investment she had made some years since in a field that had been pointed out to her and which, selling all she had inherited, she purchased, was called on last Friday, Aug. 21st, 1914, to give an account of her stewardship. No sooner had the summons come than there leaped up into her face a smile of such inexpressible sweetness that its impress was there after her departure. She knew her Lord and the sweet sound of His voice and knew where she was going when called away, and with a smile on her face she passed out to be with Him who called her as serenely and smilingly as would a queen hasten to the side of her loved one whom she had heard calling to her from another room.

Sister Auvray died the death of the righteous. She could die in no other way. She had lived the life of the righteous.

It was the privilege of the writer who had been her pastor at one time to be by her bedside a short time this last May. It was a heavenly place. Jesus was there. She showed the presence of Him who said, "I will never leave thee nor forsake thee." There was no evidence of any river's brink or swelling tide there that she must cross, but it was to be in the sunshine of heaven to be by that bedside. Both realized that it was our last meeting on this earth but there was no weeping nor solemnity but just rejoicing. There seemed no cause to weep. But there were reasons for praising God and praise Him we did. Dear Bro. Palmisano, of our Italian Church there, said to me as we came out of the sick chamber, "I was afraid I was going to get to shouting." It was a proper place for shouting for it was a place of victory, victory over death and the grave. To her the grave meant the gateway to glory. Never rich in this world's goods yet she was rich toward God had the true riches, and since the day that man of God, Beverly Carradine, had pointed out that field to her in which was the hid treasure she lived in the conscious strength of her wealth. And she was not for God took her.

Creston, O. Wm. R. Chase.

ROSE.

Woodrow, the son of R. B. Rose and wife, died, Aug. 7, 1914, of constriction of the stomach and bowels. It was hard to give our little darling up, but we must bow in humble submission to an all-wise and good God, realizing that our blessed Master doeth all things well. To the bereaved parents and friends, we say, "weep not as those who have no hope," but make your peace, calling and election sure, and we will meet our dear little Woodrow over on the other shore, where there will be no more goodbyes; where our tears will all be wiped away, and it will be joy, and peace forevermore. Jesus, while our hearts are bleeding, O'er the spoils that death hath won.

We would at this solemn meeting.
Calmly say, Thy will be done.
By Thy hands the boon was given,
Thou hast taken but Thine own,
Lord of earth and God of heaven,
Ever more Thy will be done.

Cora Rose.

WILLIAMS.

On June 5, 1914, death came to the home of Mr. Tollie Williams, near Plumerville, Ark., and claimed his wife, Sister Laura Williams. Her death was very unexpected as she was sick only a few hours. She was saved seven years ago, and belonged to the Congregational M. E. Church. She was wonderfully sanctified August, 1913, and has lived a beautiful, sanctified life since. In her last hours she said, "death is easy and I am ready to go." Her remains were placed in Salem cemetery, four miles north of Morrilton. Funeral service was held by the writer. To the bereaved husband and relatives we extend our sympathy. Yours in Jesus' name, G. H. Harmon.

Vilonia, Ark.

EVANGELISTS' APPOINTMENTS.

REV. C. B. ALLEN.
Osborne, Kan., Until Oct. 18.
REV. W. W. McCORD.
Parish, Fla., Sept. 27-Oct. 10.
REV. A. S. CLARK.
Chase, Kan., Oct. 11-Nov. 1.
REV. Q. L. BENNETT.
Randolph, La., Oct. 16-23.
MRS. D. A. BREWER.
Piper City, Ill., Oct. 11-26.
REV. E. J. MOFFITT.
Grove, Va., October 7-18.
REV. JAMES V. REID.
LaGrange, Ky., Oct. 11-25.
REV. FRED CANADY.
Ozark, Ark., Oct. 2-indefinitely.
REV. JOHN F. OWEN.
Pratt City, Ala., Oct. 5-18.
REV. F. DEWEERD.
Harmony, N. C., Oct. 2-11.
REV. JOSEPH OWEN.
Savannah, Ga., October.
DR. D. F. BROOKS.
Quaker Springs, N. Y., Oct. 11-22.
REV. W. M. JENNINGS.
Marion Center, Pa., Oct. 9-30.
REV. FRED ST. CLAIR.
Fitchburg, Mass., Oct. 4-25.

REV. SAMUEL LINGE.
Morganfield, Ky., Sept. 29-Oct. 12.
REV. S. M. HAYNES.
Griffin, Ga., Oct. 4-17.
REV. A. J. MOORE.
Macon, Ga., Sept. 28-Oct. 11.
REV. W. M. ADAMS.
Kings Mill, Tex., Oct. 3-11.
REV. L. J. MILLER.
Bay St. Louis, Miss., Oct. 2-12.
REV. J. L. MITCHELL.
Brewton, Ala., Oct. 4-16.
REV. J. B. MCBRIDE.
Mt. Zion, Tex., Oct. 9-19.
REV. O. H. CALLIS.
Laurinburg, N. C., Sept. 25-Oct. 11.
REV. W. C. MOORMAN.
Haviland, Kan., Oct. 4-25.
REV. GEO. W. SHEPHERD.
Louisville, Illinois, October.
REV. D. W. WHYBREW.
Wessington Springs, S. D., Sept. 22-Oct. 11.
MRS. JULIA G. SHORT.
Hanaford, Ill., Oct. 4-30.
REV. W. R. CAIN.
East Liverpool, O., Oct. 5-25.

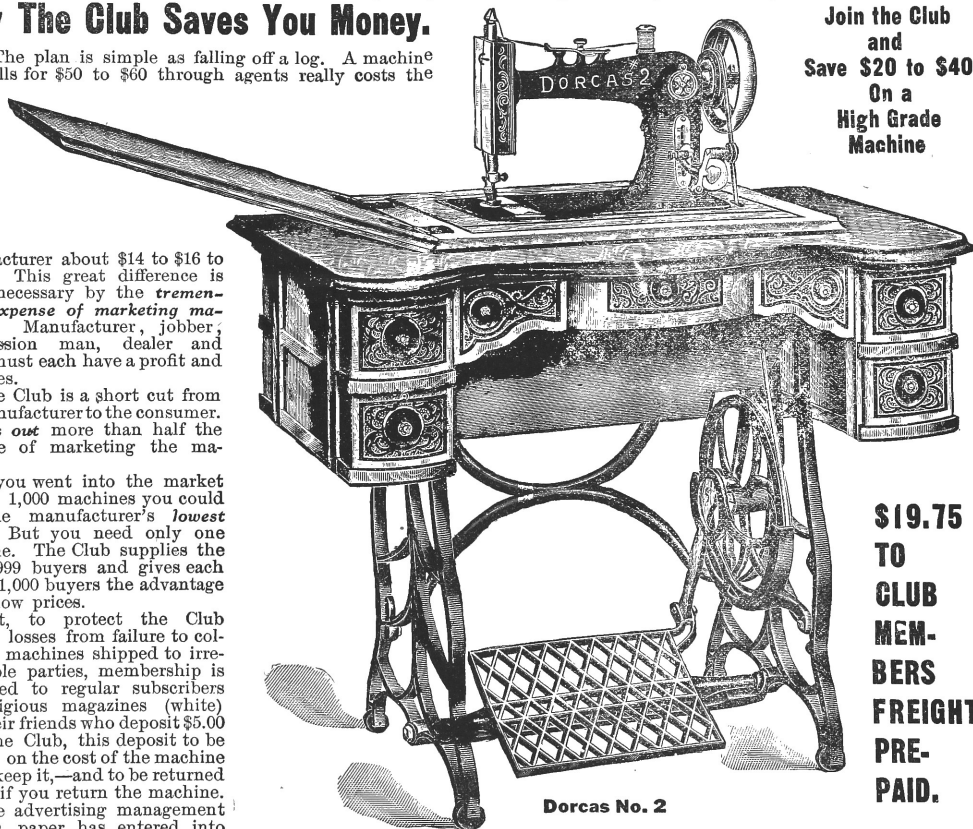
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Every woman who sees one of them wants another like it. We want every woman who reads this ad to have one like it. Hence we are going to ask you to test it in your home for thirty days, free of all charge, and then return it to us if you do not want to keep it. We pay the freight both ways. No charge for the trial. But you must give us a guarantee of your good faith. We want you to join the club by paying down five dollars, which will be returned to you if you decide not to keep the machine. If you keep the machine, that amount will apply on the purchase price. It costs you nothing to join and there are no fees and no liability except for the sewing machine you order for yourself.

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The Club is a short cut from the manufacturer to the consumer. It cuts out more than half the expense of marketing the machine.

If you went into the market to buy 1,000 machines you could get the manufacturer's lowest price. But you need only one machine. The Club supplies the other 999 buyers and gives each of the 1,000 buyers the advantage of the low prices.

But, to protect the Club against losses from failure to collect for machines shipped to irresponsible parties, membership is restricted to regular subscribers of Religious magazines (white) and their friends who deposit \$5.00 with the Club, this deposit to be applied on the cost of the machine if you keep it,—and to be returned to you if you return the machine.

The advertising management of this paper has entered into a contract with the Religious Press Co-operative Club by which each party guarantees the faithful discharge of the obligation to refund the \$5.00 deposit fee should the purchaser decide to return the machine. You, therefore have a double protection.

Write for free catalogue of machines, or if "Dorcas No. 2" suits your fancy, fill out the coupon below.

With each machine we include a complete set of attachments of the best quality, representing the latest labor-saving inventions and improvements, thus enabling the operator to do every conceivable class of work done on a sewing machine. The set includes: One Tucker, one Quilter, one Ruffler, one Braider Foot, one Braider Plate, one Shirring Plate, one Binder, four Hemmers, one Hemmer Foot and Feller, (one piece). In addition we send free with each machine one package of assorted Needles, Bobbins, Screw Driver and Oil Can, thus making a complete outfit.

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OF ASBURY THEOLOGICAL SEMINARY

INTERNATIONAL HOLINESS CONVENTION.

Cincinnati, O., Oct. 27-Nov. 1, 1914.
In St. Paul's Methodist Episcopal Church, 7th and Smith, and Music Hall, held under the auspices of the Holiness Commission appointed at Chicago, 1913.

PROGRAM.

Tuesday Evening Service, Oct. 27.
7:30-8:00—Song Service.
8:00—Sermon, by Rev. S. A. Danford, Bismarck, N. D.

Wednesday, October 28.

6:30-7:30—Prayer meeting, led by Rev. M. G. Standley.
9:00-9:40—Organization and Reception of Delegates.

9:40-9:45—Words of Welcome, by Rev. J. L. Glascock, Cincinnati.

9:45-10:00—Prohibition Prospects in General and State-wide Prohibition in Particular, Rev. L. L. Pickett, St. Augustine, Fla.

10:00-10:15—Holiness in the Wesleyan Revival, Rev. B. F. Haynes, Kansas City, Mo.

10:15-10:30—The Message of the Holiness Movement to the Present Age, Rev. E. P. Ellyson, Olivet, Ill.

10:30-10:45—The Necessity of Holiness Evangelism, Rev. G. A. McLaughlin, Des Moines, Ia.

10:45-11:00—Holiness and Modern Revivals, Rev. G. W. Wilson, Los Angeles, Cal.

11:00-11:15—The Attitude of the General Church to Holiness, Rev. C. F. Wimberly, Franklin, Ky.

11:15-11:30—The Propagation of Holiness in the General Church, Rev. E. S. Dunham, Delaware, Ohio.

11:30-11:45—Holiness in Relation to Sunday School Literature, Rev. C. J. Kinne, Kansas City, Mo.

11:45-12:00—Holiness and Social Service, Brig. D. E. Dunham, Cincinnati.

12:00-12:30—Open Discussion of all previous subjects.

Afternoon Session.

2:00-2:30—Song Service.
2:30-2:45—Devotional Study of the Scriptures, Rev. J. A. Huffman, New Carlisle, Ohio.

2:45—Sermon by Rev. M. Vayhinger, Upland, Ind.

6:30-7:30—Open Air Service.

7:30-8:00—Sermon, by Rev. G. J. Kunz, Syracuse, N. Y.

10:00—Special prayer session for the outpouring of the Spirit upon the Convention, led by Rev. W. G. Nixon, Pontiac, Mich.

Thursday, October 29.

6:30-9:00—Fasting Period and Prayer for the outpouring of the Spirit upon the Holiness Movement, led by Rev. S. B. Shaw, Chicago.

9:00-9:15—The Demand for Interdenominational Association Work, Miss Stella McNutt, Steubenville, O.

9:15-9:30—Open Discussion.

9:30-9:45—Holiness—Its Hand to the furthest off, Rev. J. T. Upchurch, Arlington, Tex.

9:45-10:00—Orthodoxy, Its Vitals, Rev. G. W. Ridout, Upland, Ind.

10:00-10:15—Holiness and Growth in Grace, Mrs. Iva Durham Vennard, Chicago.

10:15-10:30—Holiness and the Prayer-Life, Miss M. A. White, Edmonton, Alberta, Can.

10:30-10:45—Holiness; Its Godly Walk, Rev. S. Goudie, Stouffville, Ont.

10:45-11:00—Holiness the Normal Demand of the Regenerate Nature, Rev. W. B. Wiggins, Moncton, N. B.

11:00-12:00—Personal Experiences, Outline: My need; my opportunity; my seeking; my finding. Opened by Rev. Geo. Sharpe, Glasgow, Scotland.

12:00-12:30—Miscellaneous Period.

Afternoon Session.

2:00-2:30—Song Service.

2:30-2:45—The Ministry of the Spirit in Holiness, Rev. G. F. Oliver, Mattoon, Ill.

2:45—Sermon by Rev. John Paul, Columbia, S. C.

6:30-7:30—Open Air Service.

7:30-8:00—Song Service.

8:00—Sermon by Rev. W. H. Huff, Sioux City, Ia.

Friday, October 30.

(Missionary Day).

6:30-7:30—Special Prayer Season for Missions, led by Rev. I. G. Martin.

9:00-10:00—Reports from Mission Fields, Opened by L. P. Brown, Meridian, Miss. (Speakers limited to ten minutes each).

10:00-11:00—Messages from Missionaries, (Speakers limited to ten minutes).

11:00-12:00—Missions—Miscellaneous.

Afternoon Session.

2:00-2:30—Song Service.

2:30—Address, by Rev. J. L. Brasher, Boaz, Ala.

6:30-7:30—Open Air Service.

7:30-8:00—Song Service.

8:00—Address, What Message shall we carry to the Heathen World? Rev. W. F. Oldham, New York City.

Saturday, October 31.

6:30-7:30—Prayer meeting led by Rev. W. R. Cain, Wichita, Kan.

9:00-9:15—The Relation of Holiness to Modern Thought, Rev. Andrew Johnson, Wilmore, Ky.

9:15-9:30—Open Discussion, led by Rev. Newton Wray, Upland, Ind.

9:30-9:45—The Need of Holiness Literature, Mrs. Bettie Whitehead, Louisville, Ky.

9:45-10:00—The Relation of Holiness Schools to Holiness, M. A. Beeson, Meridian, Miss.

10:00-10:30—Representation of Holiness Schools, (Speakers limited to five minutes each.)

10:30-10:45—Representation of Holiness Literature and Papers, (Speakers limited to three minutes each.)

10:45-11:00—Holiness Evangelism—Its Advantages; Its Perils, Rev. J. Walter Malone, Cleveland, Ohio.

11:00-12:00—Open Discussion. Suggested Outline: Remuneration of Evangelists; best methods of raising the money; length of services, particularly the preaching; how many services daily; what hours in the day are best for these services; demand for more seriousness; the necessity for soul passion, or travail; a growing distaste for solid preaching, and relish for lightness and entertainment; the time limit for evangelistic meetings, a week, ten days, several weeks; altar services; altar calls; relation of the evangelist to the pastor, etc., etc.

12:00-12:30—Miscellaneous Period.

Afternoon Session.

2:00-2:30—Song Service.

2:30-3:30—What should be the results of this convention—what can this meeting now do for the immediate future of the holiness work? Open Forum: Speakers limited to five minutes each.

3:30—Sermon, Bud Robinson, Pasadena, Cal.

6:30-7:00—Open Air Service.

7:30-8:00—Sermon, Rev. C. H. Babcock, Los Angeles, Cal.

Sunday, November 1.

6:30-7:30—Prayer Meeting, led by Rev. Guy Wilson.

9:00-10:30—Grand Love Feast, led by Rev. C. W. Ruth.

10:30—Sermon, Rev. C. J. Fowler, West Newton, Mass.

2:30-3:30—Mass Meeting, Praise and Testimony, led by Rev. W. H. Hoople, Brooklyn, N. Y.

3:30—Sermon, Rev. P. F. Bresee, Los Angeles, Cal.

6:30-7:30—Grand Street March.

7:30-8:00—Song Service.

8:00—Sermon, Rev. H. C. Morrison, Wilmore, Ky.

In all open discussions, speakers will be limited to three minutes, unless otherwise stated, or ordered.

The out-door services will be in charge of Evangelist Geo. Bennard, of Chicago.

The singing will be conducted by Evangelists J. M. and M. J. Harris, of Evanston, Ill.

By action of the late annual meeting of the National Association for the Promotion of Holiness, all corporate members of the Association were constituted delegates to this convention.

Seats will be reserved for all delegates for ten minutes after the time for the preaching services to begin.

The Holiness Commission created at Chicago, 1913.

Rev. C. J. Fowler, Chairman, West Newton, Mass.

Rev. H. C. Morrison, Wilmore, Ky.

Rev. P. F. Bresee, Los Angeles, Cal.

Mr. W. E. Foshier, Treas., 2115 Farnham St., Omaha, Neb.

Rev. F. H. Ross, Inglewood, Cal.

Rev. W. H. Hoople, Brooklyn, N. Y.

Rev. John Paul, Columbia, S. C.

Rev. C. W. Ruth, Sec., 1833 Nowland Ave., Indianapolis, Ind.

Mr. Jacob Hoffman, Philadelphia, Pa.

Executive Committee.

Rev. C. J. Fowler,

Rev. H. C. Morrison,

Rev. C. W. Ruth.

MORE FREE TRACTS.

The editor kindly published a short article in these columns for me a few weeks ago in which I spoke of our Free Tracts. I explained in that article that we were trying to sow the United States down with Missionary Tracts—Tracts giving information on missionary work. Our plan is to have some one in each town and community who will act as Tract Evangelist for us, and put out a certain number of these tracts each month.

Since the last article was published in this paper, we have had many letters from those who say they read it here, and they ask for various numbers each month. Some are going to take 1,000 per month, while others will only take a few hundred. The reader should understand that the tracts are free. Let me know how many you can hand out each month.

God can be honored, the heathen blessed, and the church built up, if you will undertake this work. Write me today how many tracts you can use each month.

James M. Taylor,

807 Deery St., Knoxville, Tenn.

NOTICE!

I would like to correspond with some young man who has a desire to do missionary work in hard places.

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Clinton, S. C.

STOPS TOBACCO HABIT.

Elders' Sanitarium located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.
Mrs Bettie Whitehead... Office Editor

Louisville, Ky., Wednesday, October 14, 1914.

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EDITORIAL—Rev. H. C. Morrison, D.D.

"He That Winneth Souls Is Wise."

A brother in the ministry writes us that he is in great trouble because of the fact that he does not see souls converted under his ministry. He says that he has a good religious experience, and is able to preach the gospel with unction, but grieves that sinners are not saved. We congratulate this brother over his state of troubled mind; this is a good indication. We trust it will continue until he will become as desperate as was John Knox when he said, "Give me Scotland, or I die." We trust our brother will reach a state of such agony of desire for souls, that in his prayers for the redemption of the lost, he will cry out to God, "Give me souls, or I will die."

One of the serious troubles of our times is that many ministers of the gospel seem to be contented to go along attending to their routine duties, preaching at their regular appointments, and taking things easy, without seeing sinners converted. This is most unfortunate. We are ready to grant that there are excellent ministers who are faithful pastors, earnest preachers, and know how to administer the affairs and guide the flock, who are not especially gifted as soul winners. But we believe that they too, might often see sinners converted under their ministry if they set their hearts, directed their thought, prayers and preaching in that direction. We once knew a pastor who had remarkable gifts in preparing his congregation for a revival; he was one of the best men to labor with in revival meetings we have ever known. After the revival he knew how to take care of and develop young converts. Such a pastor is invaluable; but this same man, not unfrequently, saw souls converted under his ministry. No preacher must permit himself to feel that the conversion of sinners, or the use of the means which God has appointed for the conversion of souls, is out of his reach. All men who preach the gospel should remember that it is the power of God unto salvation.

Some years ago a distinguished Methodist preacher had just received his appointment to a prominent church in New York City. He had held great revivals of religion in the church he had just left. Some one conversing with him said, "Well, Doctor, you had great revivals and saw many people converted in the church you have just left, but you cannot expect to hold revivals in this great city church. The revival method will not work here." The pastor looked at his brother, and said, "There will be a revival in this church, or there will be a funeral in my parsonage." It is hardly worth while to explain to the reader that the pastor meant, I will have souls or I will die. That was heroic. That pastor is yet living; he had a

wonderful revival in that great city church. Blessed is the pastor who has such conceptions of the value of human souls, the awful tragedy of a soul being lost, and the wonderful atonement provided in Jesus Christ, that

THE CINCINNATI CONVENTION.

The holiness people must not forget the great Holiness Convention, which is to meet in Cincinnati, Ohio, October 27 to November 1. St. Paul's M. E. Church, a very large and conveniently located building has been secured for the Convention. A large attendance is expected. It is the earnest desire of those who are planning for the meeting that it be a time of fasting, prayer and power. We wish to suggest that the friends of holiness use their local papers to advertise this meeting, giving dates, place, etc. Let the holiness people and those desiring the experience of salvation, begin now to make arrangements to be present at this Convention. The Convention at Chicago a year ago was a time of great refreshing and blessing; it is expected that this meeting will be a time of still greater grace. Let nothing prevent the presence of all who can possibly come to this Convention. The great spiritual dearth in the church, the powerful tides of worldliness, the uncertain sound in the pulpits, and the startling activities of the devil himself, in opposition to everything that tends to the glory of God, admonish us to be up and doing with our might. Let us gather in this great Cincinnati Convention and do our utmost to promote a revival spirit, to get into the closest fellowship and harmony, and in touch with the mighty Christ.

For particulars with reference to the Convention, write to Rev. C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind., or Rev. C. J. Fowler, West Newton, Mass.

he determines to win souls or die. Such men are liable to live long, and rejoice in a fruitful ministry.

If a man would win souls, he must cultivate the feeling of solicitude for the lost; he must set his heart upon certain persons in his community and congregation, and fast and pray for them. He must select his text, prepare his sermons, and preach them with the one thought of winning souls, fixed in his mind. He must not be ashamed to exhort, weep, and entreat men to come to Christ.

Soul winners should so preach that they will make sinners see the danger there is in sin, the ruin and retribution that must follow, the eternity of darkness and woe in which the sinner will find his doom. Men who are timid on the subject of future retribution need not expect to accomplish much in soul winning. They might induce men to join the church, but that is entirely a different proposition.

Those men who have not been rejoiced to see sinners converted under their ministry, should take such texts as the following: "Flee the wrath to come," "In hell he lifted up his eyes," "Repent for the kingdom of heaven is at hand," "The way of the transgressor is hard," "Woe to the man that striveth with his Maker," "My spirit shall not always strive with man," "Ye must be born again," "Come unto Me all ye that labor and are heavy laden, and I will give you rest." The Scriptures abound in suitable texts for sermons to the unsaved. Select the text, prepare the sermon, have in mind one thing, do not be afraid or ashamed to exhort, to plead, to entreat, to pour out the heart in an agony of love and longing, always trusting the Holy Spirit to convict and lead to salvation; meanwhile consecrating one's self fully to be the instrument of the Holy Spirit in the good work of salvation. "He that winneth souls is wise." "And they that turn many to righteousness (shall shine) as the stars forever and ever."

THE AMERICAN METHODIST LEAGUE. Chapter XLII.

Some friend in the West sends us a daily paper from Cedar Rapids, Ia., where a session of the Iowa Conference has recently been held, presided over by the brilliant Bishop Quayle. In the paper forwarded to us, giving an account of the Conference, there are some marked paragraphs of several of the Bishop's sayings. Among others we note the following: "I have grown afraid of the fellow with a Bible under his arm. He always carries his religion externally."

We have known a good many preachers who preferred to use their own Bible, which was well marked and in which they were well acquainted with chapter and verse, and to which they could refer readily, rather than the huge, strange Bible on the pulpit. We have seen such men carrying their Bibles to and fro from the parsonage to the church, or from their boarding house. In our great summer camp meetings we have noticed that the preachers each have their own Bible, and generally carry it under their arm from the tent to the pulpit, and we have never felt especially afraid of such men. We know that they are objects of the contempt and profanity of saloon-keepers, infidels, and city toughs. A consecrated man with a Bible under his arm is not a pleasant sight to

(Continued on page 8.)

The Import Of The Sacrament.

Rev. C. C. Cary.

The Sacrament is a divine institution, and has in it a gracious design. It is no mean service in the Church of God. In order to give this sacred service its appropriate place in the Church, it is not necessary to run to the extremes of Romanism and High Churchism. It is worth while to get a clear idea of what it means and what it designs to show. For without question, it is a sign of something, a symbol of a great religious truth. Just as baptism is not salvation in itself, and has no merit in it, so also the Sacrament has no saving efficacy in it, but is a sign of that which procures salvation, namely the atoning death of our Lord.

Paul in 1 Corinthians 11:26, gives us in brief what the Sacrament means and the one thing to which it points, as follows: "For as often as ye eat this bread and drink this wine, ye do show the Lord's death till He come." So that here we have the one all-important event in the life of Jesus Christ, pointed out, elevated, and made prominent, upon which the salvation of Adam's fallen race depended, the sacrificial offering of Himself on the cross for the sins of mankind.

The act, therefore, of eating the bread and drinking the sacramental wine, shows the Lord's death to the world, and to all who witness this act upon our part. We thereby declare first, the one fact in the history of our Lord, that He died, and indirectly that He rose from the dead and now ever lives to intercede for mankind. But not only is the fact that He died declared, but the character of that death is shown, namely, that He died for sin. He died not merely as a martyr nor to show us how to die, but He died in our stead, for our sins, a sacrificial offering unto God, thereby making satisfaction to divine justice, propitiating and reconciling Almighty God to man, and making it possible for God to offer salvation to man, removing all legal difficulties out of the way of man's salvation. This is clearly brought out by our Lord's words, at its institution: "For this is My blood of the New Testament, which is shed for many for the remission of sins."

Now please note: The Sacrament does not declare so much *the Person* of our Lord, neither His works, nor His life as an example, nor His teachings, all important in their places, but *the death* of our Lord. "Ye do show *the Lord's* death till He come." Everything about our Lord, all that He was and did, pointed and was contributory to the death He died. Everything converged to that one great event, for it was His death, not His life, teachings, nor works, which atoned for sin, and the Sacrament magnifies that one thing, because of its absolute necessity in order to man's redemption.

There is precious little in the Sacrament to those who reject the atoning nature of Christ's death, and so Unitarians and semi-Unitarians see nothing of much importance in this sacred service. And just in so far as we have proper notions of the sacrificial death of our Lord for sin, and the clearer our views upon that fundamental doctrine of the atonement, the more will we make of the Sacrament, since the Sacrament brings this one event fresh to our minds, and makes it all the more precious in our sight.

Verily, we need to magnify the Sacrament just for this reason, and by every token should it be regularly observed, and believers urged not to neglect this blessed service.

But secondly, in taking the Sacrament, we show our belief in that event. It is but a

mute declaration of our solemn belief in the doctrine of man's fall, his inability to save himself, and that Jesus Christ has tasted death for every man, making it possible for all to obtain remission of sins and salvation from hell and in heaven. Faith in the Apostles' Creed is all-important, and there can be no valid objection to any who desire to publicly recite their belief in it. And it is unquestionably right that churches should declare in print their creeds and Articles of Religion. But here is a declaration of faith in an atoning Savior, made silently, mutely, and effectively, by simply eating bread and drinking wine as a reminder of Christ's sacrificial offering of Himself on the cross for sin. Hence, no unbeliever in the atoning death of Christ has any place at the Sacramental table. Such an one would stultify himself by partaking of it, for he would declare by act what he denies by word of mouth. So all true believers in Christ's atoning death have at least this one qualification for taking the Sacrament.

But thirdly, not only do we declare the fact of Christ's death, and not alone do we show an intellectual faith in the doctrine which His atoning death involves, but we declare our implicit and personal trust in His death, and in that death alone, for our present salvation from sin, and deliverance from eternal death. We say in taking the Sacrament, that His atoning death is our only hope, that we rely absolutely and solely upon Him as our Savior, and that we stand only upon His saving merits. "All other ground is sinking sand." So that we can truthfully sing:

"Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, O leave me not alone,
Still support and comfort me."

Here, then, is why the Sacrament is such a sacred and all-important service in the Church of God. It is an outward emblem, the sign of Christ's sacrificial offering for the sins of mankind. Likewise, we see the seriousness of the offense of neglecting and turning our backs upon it. It is a practical denial of Christ's death for sin, and is really to assert that it is unnecessary to save man, and that we can save ourselves without the atoning blood of Jesus Christ.

THE POWER OF THE GOSPEL.

REV. J. B. KENDALL.

God's plan of saving men is by preaching. The idea of converting the world by simply telling the story of a Crucified Christ, seemed absurd to the Jews and foolish to the Greeks; men consider it the same today, and hence it is treated with contempt by many.

The heathen worshippers were accustomed to a gorgeous spectacle, and we are aware of the grandeur of the Hebrew ritual. Many now like these gorgeous displays and are surprised and offended by the gospel's simplicity. Let all such remember that "God hath chosen the weak things of the world to confound the mighty." "It pleased Him by the foolishness of preaching to save them that believe." Paul was considered beside himself, yet he always and everywhere, made this his theme. The secret of success is still in the preaching of "Christ crucified."

Eloquent tongues move the masses upon many different themes; they attract and fascinate, but the great multitudes are brought to life by this theme—"Crucified Christ." Look at the late Dwight L. Moody, as an illustration of this fact; his simplicity and

constant theme, "Christ Crucified," charmed thousands into subjection to righteousness. Hundreds of preachers through these agencies bring more souls to Christ than many pulpit giants. Ministers who have never been heard of beyond their own section, will receive as great a reward as many of those who have world-wide fame and popularity. Spurgeon, in his day, was a great preacher, but he never preached anything else save "Christ crucified."

The greatest of living ministers will not go outside of this great and glorious theme. All the knowledge and science of the world have failed to remove the cross from its central place. This truth is the same, "Today, yesterday and forever." "Behold the Lamb of God" is the great underlying truth of God's Holy Word. All ministers must present "Christ crucified" as the gospel itself. The sum and substance, the truth and only the truth. They are to do this in many ways.

I. JESUS CHRIST WAS A PROMISED SUFFERER.

He was made unto us, or crucified, wisdom, which is conviction of sin, righteousness, which is regeneration, sanctification, which is a complete cleansing of the heart from the carnal nature, and redemption, which is glorification or complete redemption of the body. "He was the Lamb slain before the foundation of the world that He might take away our sins." Before scientific evolution or even the world was created, Jesus Christ was from "eternity."

Take the original draft or diagram of the universe, mapped out upon the chart of immensity; Jesus Christ was a supreme factor. No wonder Paul, with his gigantic mind and extraordinary intellect, when he discovered this great fact, determined to preach nothing but "Christ crucified." In getting behind the cross of *full salvation* we are behind the oldest, richest and mightiest truth ever revealed.

II. HE WAS A VOLUNTARY SUFFERER.

He died freely, fully and completely to save sinners. He "died for the ungodly," of His own free, voluntary will and accord. He died for you and for all.

III. HE WAS A HOLY SUFFERER.

He was "God manifested in the flesh." Among the millions of human beings, He alone was sinless. The angel at His birth, speaking to Mary, His mother, pronounced Him holy. At Jordan when He was baptized, the father called Him "My beloved Son, in Whom I am well pleased." After three trials, Pilate declares, "I find no fault in Him." The world never saw His like before or since. Christians love Him and infidelity stands amazed at His character.

IV. HE WAS A SOLITARY SUFFERER.

He was alone on the cross; alone before Caiaphas, before the council and before Pilate. The angels forsook Him at the critical moment. From Him they received their crowns; they heralded His coming to the world as man's Savior. When He was wearied, they came to His relief; when in danger, they were to protect Him; but, now they must leave Him and fall back with broken hearts. Even nature forsook Him, and the sun refused to shine on His sufferings. This was not all. Even God, the Father, must withdraw. Jesus bore it all without murmuring until God Himself hid His face; then Christ's heart burst with grief, and He cried until creation shook with that terrible, pitying cry: "My God! my God! why hast Thou forsaken Me?" Never until we are in eternity shall we know the full meaning of this suffering.

V. HE WAS A SUCCESSFUL SUFFERER.

He did not die in vain. In redemption, Christ took the Adamic sin and nailed it to the cross. Provision was made for original sin as well as actual transgressions. "He suffered without the gate that He might sanctify the people with His own blood." Every man was thus placed in the relation of personal responsibility to God. Being born under this redemption we are guiltless before the divine law, until we actually transgress. When a person arrives at the age of accountability or responsibility he must make Christ his individual Savior. To fail to do this is sin, and thus rejecting, the man is lost. Christ was successful over death, hell and the grave.

We are to preach "Christ crucified" because we are not authorized to preach anything else. The gospel minister is appointed and authorized by the Holy Spirit and ordained by the church to preach this doctrine; we depart from this message at our peril. "Though we, or an angel from heaven, preach any other gospel unto you, let him be accursed."

We preach "Christ crucified" because it saves souls, nothing else will. It is the secret of eternal life. God will make it effectual. The cross has conquered every foe in the past. The world is arrayed against it; the pen and sword have joined a league to produce its fall, governments have fought it and infidels have belittled it. Martyrs' blood has run in rivulets; Christians have been outlawed, scourged, robbed, exiled, crucified, beheaded, torn and burnt to ashes, yet the cross moves on, its converts multiply and its churches rise. Hallelujah!

Some say the world needs a new gospel, but this is a great mistake. The world needs the old gospel more faithfully preached, better understood and more thoroughly comprehended. This work of reform should begin with the Christian ministry. We are to preach Christ without dissension, lovingly and with tremendous earnestness in the power and demonstration of the Holy Spirit; then will the world hearken diligently and be satisfied with the old gospel. If we are faithful to our calling and preach "Christ crucified," we can proclaim with one of old, "I have fought a good fight, I have kept the faith: Henceforth there is laid up for me a crown of righteousness."

Wilmore, Ky.

BEWARE, THAT NO MAN TAKE THY CROWN.

REV. E. B. WESTHAFFER.

"Hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

This exhortation is to the church in Philadelphia. The writer tells them that he is acquainted with their works, but urges them to greater earnestness for there is danger of relaxing, and some one else stepping in and securing the crown. Paul informs us that he was well acquainted with the tendencies of the human heart, for he "feared that after preaching Christ to others, he might himself become a cast-away."

The idea, to gain a crown is reaching the summit of one's ambition. It is truly a great occasion, when a man reaches the office to which he has been aspiring. In worldly affairs, men reach those places of distinction, only through the death or displacement of others. In the earthly courts this honor comes only to a few; but our heavenly Father has so adjusted matters that every one can gain a crown if the conditions and requirements are met; and we are assured that "His commandments are not grievous."

In considering this subject we note first, a crown of righteousness: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for

me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." (2 Tim. 4:6-8).

The apostle speaks definitely of being ready. This crown is promised only on condition of being right with God, for in the Word God emphatically states: "He hath shewed thee O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (Micah 6:8).

"That ye do justly," giving every man a fair show. Not only paying him all you owe him, promptly, but a carefulness also how you use his name, when he is not present to hear you. Many are dealt with very unjustly in their absence.

"To live godly." "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Psa. 1:1).

We owe our fellowmen something, aside from a living, and that is to keep out of questionable company and set a godly example. It means in the line of justice to be honest in financial matters, and pure in speech—equitable. If we wear the crown hereafter, we must become accustomed to it here. How can any one hope to enjoy the company of God's redeemed host hereafter, if he does not enjoy their fellowship and communion in heavenly things here.

It is said when one of the great ships leaves a port for a voyage, all the passengers seem to be about on equal footing, as they are strangers to one another. But after the ship has been to sea a few days, you can see a difference. People of different trades and professions seem naturally to drift together. Here to one side is a company of merchants, discussing business propositions; over here is a company of musicians; here a company of ministers, on the other side teachers; yes, and there are found the gamblers, and the brewers together. They have naturally drifted away from the company of the pure and good.

If the crown of righteousness is to be gained there must be activity in the Lord's work, for the crown is only won by the individual who meets the conditions. To be presented by Him blameless there, means a life of holy activity here.

This crown is referred to elsewhere as a crown of life. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him." (Jas. 1:12). The crown of life is immortality, purchased through the suffering and death of our Lord Jesus Christ. Who is entitled to this crown? "He that endureth to the end." Though He was tested and tried by every conceivable way He endured all to the end. Here is where so many fail; they cannot endure the test. They lose their temper in the heat of discussion and become impatient and lose out. The thirst for liquor is too much for their weakened manhood. They have yielded so often they have no will power. They have become a slave to alcohol.

In everything there are testings. In the material world we see them on every hand. Nothing of value is placed on the market until gone through the testings. In a visit to a great chain factory the writer examined with interest the machine that tested every chain, big and little, before being sent out from the factory. As a boy, standing by my father's side, when he was turning the earthenware, I noted every test of that ware from the clay bed to the heated furnace, and before sold to the consumer.

Testings are sent upon all. To the rich, to see whether they will be kind and friendly to the poor. To the poor, to see if they will endure the strain and the trials. Tempta-

tions come upon all, to strengthen and to fit for burden-bearing. The growers of the palm tree weight the tree down when it is growing in order that the tree may become strong to bear the burden of fruit to be grown upon it. We are told we must bear the burden and heat of the day in order to be fruitful and glorify Him. "Blessed is that man, for when he is tried he shall receive the crown of life."

The Christian is exhorted, "Examine yourselves, whether ye be in the faith; prove yourselves." The special times of revival are some of the seasons of comparison, and examination. So many excuse themselves from the meetings on different excuses. Many on the ground that they do not believe in special revival times. To such can be said: You are certainly very ignorant of your Bible. Revivals are no modern invention. Nine hundred and fifty years before the coming Christ we read of a great revival when the Spirit of the Lord came upon Azariah the son of Obed. (2 Chron. 15). The Psalmist in his day cried out, "Wilt Thou not revive us again, that Thy people may rejoice in Thee." (Psa. 85:6).

We see revivals in the time of the prophets, in the days of Christ and the apostles, down to the present time, and they come about when people begin the process of searching the Bible and their own hearts. But to escape this self-examination so many absent themselves from the Sunday school and church services. To those professing to love God, there must come tests to see whether their love is waning or increasing. To receive the crown of life, begin here by being born from above, by becoming as little children, teachable, humble, obedient, joyful, fruitful.

Again, there is the crown of glory. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5:4). If Christ is your shepherd you ought to be His sheep. To follow the chief Shepherd is to be obedient to every command and call of His. To do as Christ said: "I do always those things that please My Father." This means real service for the chief Shepherd.

Two men were working together; one claimed to be a Christian, the other making no profession. The professor spent considerable time talking to his friend about religious things. They were lifting timbers in place; finally the man not claiming anything suggested that they get that timber in place. They got hold of it and the unsaved man lifted until the veins stood out on his neck. He saw the other man was not lifting much. He straightened up and said: "Are you a Christian?" "Why yes." "Then lift." They got the timber in place. Blessed is he who cannot only talk religion, but make use of his religion to lift others up.

Paul also refers us to another crown—a crown of rejoicing. This crown cannot be placed on our heads by anyone, but it must be won by actual service. Andrew is an example, he who brought his brother Simon to Jesus. No doubt on the day of Pentecost when Peter was preaching to that great multitude, no one rejoiced more than Andrew, for if Andrew had not been active Peter may never have been won to Jesus. He won his own victorious crown.

A poor little waif trudged into a little village one evening, footsore, weary and hungry. No one had anything for him, but a poor woman who kept a little bakeshop. She fed, housed and mothered him for some time. The little fellow told her all that was in his heart, how he wanted to be a musician, and give entertainments. The shop-woman made him a little purse and gave him his first pennies to put in it to purchase the coveted violin. After a while some one wrote him a letter, unsigned, telling him that he was imposing on the poor woman. This so

grieved him that he left without leaving any word where he was going. Many called him ungrateful, but the shop-woman still believed in him. Some years afterward, a famous violinist was to give an entertainment in a nearby city. The old shop-woman knew it was her little friend. People came into the little shop and talked about going, but of course, she could not go because it cost too much; then she did not have suitable clothes. The old shop-woman donned her best calico dress, broke off some apple blossoms, from the old tree her little charge used to love, placed herself where she could see all the people passing.

Soon she heard the honk of an auto. The machine stopped in front of the shop. There was a knock on the door, there stood a beautiful woman, who said: "Are you Aunt Ann? I know you are. I am his wife. We got to the city late and he sent me to bring you to the entertainment, and he will not begin until you are there. Here, put on this wrap." Dazed, the old shop-woman obeyed. It was the stranger who put out the lights and locked the door. The old shop-woman was in the great hall listening to the wonderful music produced by her little boy she had befriended and encouraged. Her cup of enjoyment

was full. She had won the crown of rejoicing by her kindness to the poor boy.

The faithful husbandman is the one that has a right to rejoice over the gathered harvest. It is idle folly to think that one after a lifetime spent in sin and indifference to the claims of Christ and His cause will have anything to rejoice over.

The last point in the text: "Hold fast that which thou hast." You cannot hold something you do not possess. Hear the call of God: "Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." (Isa. 55:6, 7).

Hence the warning here is, that there is danger of some one else taking your crown. The crown is too frequently lost because of disobedience, negligence and indifference. Your mansion up there is being erected by the material you are sending up. The size and comfortableness all depend upon you. Then, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10).

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

AN INTERESTING LETTER.

We give our readers a letter from Bro. E. Stanley Jones, which we are sure will be read with interest. As you will see from his letter, Bro. Jones has been under the surgeon and was near death's door, but no doubt the prayers of God's people caused his life to be lengthened out. Let earnest prayer still ascend for him that God may restore him to perfect health so he may be able to carry on the great work which so much needs him.

The following is just from the field and will give our readers the true situation concerning Bro. Jones:

"My Dear Sister Whitehead:

"India appears loyal during this dreadful war. We do hope the Turks will not get into it as it will probably mean that the Mohammedans here will rise. If so, it would be terrible as there are 60,000,000 of them. But we are in the Lord's hands and have no worries.

"Your chapel is done and is being used every day. The dedication could not come off on account of this war and on account of my illness. That will be later perhaps; but the Lord can bless it without dedication. We have dedicated it with our prayers and with yours too, I am sure.

"I am up in the hills resting. Mrs. Jones and the baby are home. They are taking care of things."

CHINKS IN A MISSIONARY'S FENCE.

This "chink" will necessarily be a small one. I am under doctor's orders not to work. It is hard not to do anything. It makes one's hands itch to get back to his job as he feels life returning to him again.

Just two months ago I went to Lucknow to look after the work and take the English services. Preached twice in the morning and was getting ready for the third when high fever came on. I returned to Sitapur the next day and the doctor pronounced my case acute appendicitis. The problem was to get me back to Lucknow as no train went till the next day and we were fifty miles away. Every moment the pain was getting more severe. There was only one motor car in the station, which belonged to the Gov-

ernment Military Aviation School. When the Captain, who is at the head of the school, heard what was wanted, he jumped from the table where he had just sat down to eat his dinner, ran for his motor car, stopped for the military doctor and the Sitapur Civil Surgeon and the engineer and took me to Lucknow in the small hours of the morning. They were up all night. Take any pay? The Captain would have been insulted if such a thing had been mentioned.

The war broke out and the Captain was called to the scene. Perhaps he is now in his aeroplane throwing bombs down on the Germans and dodging the fire of the enemy; and while he is doing this, there is a missionary out in India who is praying God he won't be killed. He's too fine a fellow to be hurled headlong to the earth and picked up mangled. God bless him and keep him!

The two doctors have been called away too, to the war, and I am sure that many a poor wounded soldier boy will lie in the hospital and feel grateful as these noble men minister to their wounds, just as I lay in the hospital and thanked God for them!

The Civil Surgeon of Lucknow, with the help of these two doctors, operated on me; but as the case was acute and I was very weak, they could not take the appendix out; so they drained it. About the tenth day after, tetanus or lockjaw set in with its accompanying spasms. For awhile it looked as though my term of service was over in India, but prayer was made unceasing and the Lord raised me up and gave me back to my beloved India. I was surprised and delighted to find that in many places, not only Christians, but Hindus and Mohammedans were having prayer for me.

A little after this goes to press I will have to undergo another operation for the removal of the appendix and the adhesions; so I write this to ask you to especially pray that God will help the doctors. For, if He will, I want to give fifty years of service yet to India. Then too, I do not want to come to America till my furlough is due two years hence.

The work of the district goes on apace. It is glorious to be in His hands!

EVANGELISTIC AND PERSONAL.

Rev. M. M. Bussey who has been holding meetings in Atlanta, Ga., will return to his old field of labor, Graceville, Fla., in about two weeks. He is witnessing the salvation of souls in his services.

Rev. E. M. Gibbons, Horse Cave, Ky., will be glad to assist any brethren in meetings who may desire his services. Bro. Gibbons is a safe, godly man and will do good service wherever called.

Rev. W. R. Cain is assisting Rev. Lewis R. Hoff, pastor of First Pentecostal Church of the Nazarene, at Lincoln, Neb. Friends are requested to pray for a genuine revival.

Rev. C. W. Ruth will conduct a revival at the Pentecostal Church of the Nazarene, at Lansing, Mich., Oct. 15-25. For particulars address Rev. E. E. Meiras, 911 N. Pine St., Lansing, Mich.

Rev. B. F. Pritchett: "We are having great victory at Sherman, Texas. About 20 have been sanctified, including the Baptist preacher and wife, and a goodly number reclaimed and pardoned. The wife of a real estate man was gloriously healed. Misses Damron and Verner are in charge of the music."

Rev. J. T. Jones: "We are in a meeting on the Bradford circuit, Ark., and there have been 27 sanctified and 21 converted, and the work still deepening. An old man who had not been to church for 27 years came and was saved. Bro. Hatten is assisting me in the meeting; also Rev. Louis Stewart, a local preacher on my work, is rendering valuable assistance."

The Bloomingdale, Fla., camp meeting will be held Oct. 22 to Nov. 2, led by Rev. C. M. Dunaway and W. H. McLeod as preachers and Hamp Sewell song leader. Buy a ticket to Durant, Fla., over the S. A. L. Railroad. Trains will be met daily. Accommodations on the grounds. Address Rev. S. G. Meadows, Durant, Fla., for information.

Geo. Bennard: "Just a note to say the Lord God of battles is with us in this campaign. It is just glorious to see souls come through with the shine on their faces and praise on their lips. Thank the dear Lord! A goodly number are seeking right along in this meeting. The enemy is stirred but the Lord is taking care of him. We will be at Hall Place M. E. Church, Indianapolis, Ind., Oct. 18 to Nov. 4."

Rev. Joseph Harkness has been appointed by Bishop W. O. Shepherd to do the work of an evangelist, declaring that the whole church ought to hear him. Bro. Harkness will be glad to communicate with parties desiring his services either for church or camp meeting work. Bro. Harkness was one of the workers at Silver Heights camp meeting three years ago, and proved himself a very earnest and helpful worker. He may be addressed 434 Baker St., St. Paul, Minn.

SPECIAL NOTICE!

It has been impossible to get reduced rates on the railroads for the Holiness Convention which meets in Cincinnati, Oct. 27-Nov. 1, but where there is not a two-cent rate in operation, people who will attend the convention in parties of ten or more, may secure that two-cent fare. For entertainment information, address (till further notice) C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind. EXECUTIVE COMMITTEE.

Today, tell others of the spiritual messages in THE HERALD.



The Christian and Holiness.

By Rev. J. Gregory Mantle. No. 26. Microscopic Holiness.



"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." (Luke 16:10). "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. 3:17).

The best test of eyesight is small print. The best proof of the cleanliness of a room is the cleanliness of the nooks and corners. A servant maid gave this proof to her mistress when challenged as to the gracious change that had been wrought in her soul, "I sweep under the mats now." The best test of a holy life is the microscopic test. Does our holiness embrace all the little details of the life? Will it stand inspection twenty-four hours in every day? "Whether therefore we eat or drink, or whatsoever we do, do we do all to the glory of God?" (1 Cor. 10:31). Some people alas! put on their holiness attire as people put on their Sunday clothes, but that is not New Testament holiness. It is not something for state occasions, it is for all occasions. Zechariah tells of a day, that has yet to come, when there shall be upon the bells of the horses Holiness unto the Lord; when every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts. (Zech. 14:20, 21). That is a picture of the Millennial glory; but it is our privilege to anticipate it, and to see that "Holiness unto the Lord" is stamped upon all our commercial transactions, upon all our pleasures, and upon all our domestic life.

That great sculptor, Michael Angelo, was engaged upon a masterpiece of his art. A friend who frequently visited his studio remarked upon the slow progress he was making: "You seem to have done nothing to this statue, since I was here last." The sculptor replied, "I have slightly altered the expression of the face; I have made a little change in the forehead; I have done a little more work upon the hair." "Oh!" said the critic, "those are trifles." The master made reply in a golden sentence: "Truly, but trifles make perfection, and perfection is no trifle."

1. LET US APPLY THIS TEST TO OUR HOME LIFE.

Frances Ridley Havergal was wont to maintain that "the home test is the severest test of all; because we are tempted in the home to be off guard, and when we are most off guard, the enemy is most on the watch." What about the testimony of those who know us best? Are we sweet and gentle, considerate and unselfish, courteous and thoughtful in our homes? God forbid that it should ever be said by the children of holiness preachers and professors: "I wish father was as nice in the home as he is in the pulpit; I wish mother was as sweet in the house as she is in the testimony meeting."

A friend of mine once visited a man who had been superintendent of the same Sunday school for twenty-five years. He boasted that in all those years he had never been late, and never absent, except on a very few Sundays when compelled to be from home. He was a grand superintendent and a grand worker, but when my friend visited him he was down with sciatica and was groaning a good deal, and complaining of his enforced absence from the Sunday school. He must have been specially trying that day for his wife said: "I'll tell you what it is; my husband has got lots of grace for Sunday schools, but he hasn't any grace for sciatica, and I hope you will ask the Lord to get him out of this for if He doesn't, it will drive me mad." But holiness will enable us to bear

suffering with patience. And it will do even more, for that wonderful prayer of Paul for the Colossians may be answered in our experience: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness."

There is possibly no sadder illustration of unrequited love in any biography, than in the life of Thomas Carlyle. In his home life the great philosopher was as rugged and rude as a polar bear. His biographer and apologist—Froude the historian—lays the blame on his constitution. "Nature," he says, "had made him weak, passionate, complaining, dyspeptic in body, and sensitive in spirit, lonely, irritable, and morbid." But in one of his own truer moods Carlyle found out the true source and fount of the evil. Not in heredity, not in environment, but in the depravity of his own heart, was the source of his unloveliness, ingratitude, selfishness and ill-temper. Listen to his own confession: "All my griefs, I can better and better see, lie in good measure at my own door; were I right in my own heart, nothing else could be far wrong with me. This, as you well understand, is true of every mortal, and I advise all that hear me to believe it, and to lay it practically to their own case."

What hours of anguish this discovery would have prevented if Carlyle himself had only believed and acted upon this discovery. His wife, an exceedingly gifted and beautiful woman, died of a broken heart. When she was gone from his side, and the husband found how she had longed in vain for a loving word, an affectionate touch, a look of gratitude, he realized, too late, what the absence of these gracious things had meant to his wife. Mrs. Carlyle turned to her servant maid for the sympathy and affection she could not find in her husband, although she had, with wonderful self-oblation, extinguished herself to feed the flames of his genius. "Would you believe it," she writes in her journal, "the tears of Mary (her maid) running down her cheeks, when she put her face against mine, actually cured my headache." Froude found the remorseful husband at the graveside of his wife; his rugged face wet with tears: "Oh Froude," he said, "if I had only known; if I had only known!" The roses he laid in her dead hand were too late. Those dear ones, who long for the touch of your love, brother, want the roses now, not then.

"You placed this flower in her hand, you say, This pure, pale rose in her hand of clay? When did you give her a flower before? Ah, well, what matter when life is o'er. But love will starve if it is not fed, And true hearts long for their daily bread."

2. LET US APPLY THIS TEST TO OUR BUSINESS LIFE.

Holiness of heart is a delusion unless it produces righteousness of life. The foundation principle of the holy life is rightness. Not rightness in some directions but in all. Holiness is an intensely practical thing. It is for a man to be right in his inmost soul, where dwell the ruling forces of desire, will, motive; and right outwardly, in his family relations, in his business transactions, in all the duties of social and political life. We believe in a holiness that measures thirty-six inches to the yard; that pays one hundred cents to the dollar; that never adulterates an article declared to be pure; that never

drives hard bargains; that never puts the best samples on the top, or the best goods in the window; that never defrauds the publishers of a holiness paper by failure to renew the subscription; that promptly pays its bills; that keeps its promises; that returns borrowed books; that does not back out even when it has sworn to its own hurt. "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, He that sweareth to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things, shall never be moved." (Psa. 15).

To every business man we say, it is your privilege, in this day of fierce competition and unscrupulous trading, to rise above every temptation to dishonesty even in its most trivial forms, and while engaged in your ordinary business transactions to have a Christian experience that will enable you to sit in the heavenlies in Christ Jesus. Blessed be God.

"There are in this loud, stunning tide
Of human care and crime,
With whom the melodies abide
Of th' everlasting chime;
Who carry music in their heart,
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat."

Let us never forget the great principle laid down by Jesus Christ. Fidelity in little things is absolutely necessary, if we would be faithful in the great things. The man who is unjust in little things only needs the opportunity to be unjust in some great thing, while he who is faithful in the least lays the foundation for fidelity in important transactions. Take care of the dimes and the dollars will take care of themselves. Take care of the trivialities of life and the great actions will take care of themselves, and remember

"The trifles of our daily lives,
The little things, scarce worth recall;
Of which no visible trace survives,
These are the mainsprings after all."

3. LET US APPLY THIS TEST TO OUR CONVERSATIONAL LIFE.

Possibly the sins that grieve the Holy Spirit most of all are sins of the lips. It is surely not without significance that the solemn warning against grieving the Holy Spirit is found between warnings against lip sins. On one side of the warning we read: "Let no worthless communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." On the other side we read: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:29-32).

A man's speech is the reflection of his thoughts and feelings; the tongue is the index of the mind. As the leaves and fruit of a tree indicate the character of its hidden life, so a man's words indicate his moral and spiritual condition. "Speak," said Socrates to his disciples, "and I shall know thee." Christ-

(Continued on page 9.)

EVANGELISTIC

ATLANTA, GEORGIA.

We closed two great meetings in South Carolina with Rev. W. A. Lamar; the last was in some respects, one of the greatest victories the Lord has ever given us. Among other great services we remember one day service when there were sixteen received the blessing of sanctification. The last night there were twenty-two bright conversions.

For the past ten days we have been occupying the pulpit where the late Sam Jones served his first pastorate at old Van Wert Church, Rockmart, Ga. A number of souls were blessed.

Our next meeting will be at First Church in Rockmart, Ga., with Bro. C. M. Lipham the Methodist pastor. I am happy in Jesus, preaching this wonderful twofold gospel that pardons our sins and cleanses our hearts and keeps us ready for the coming of our glorious King. I desire the prayers of THE HERALD family. S. M. HAYNES.

WOODRUFF, WEST VIRGINIA.

The work of holiness has taken some advances in our Association, Greene County, Pennsylvania Association. About July 28, Evangelist Clark Floor, of East Palestine, Ohio, staked his tent at Cameron, W. Va., and opened fire on the enemy. About 35 souls bowed at the altar, and 25 came through with shining faces declaring they had the blessing.

From there we moved the tent over in Greene Co., Pa., and opened on the farm of Bro. Geo. Isiminger. Here Bro. Floor did some strong preaching, making it "Holiness or Hell." God did surely visit us here in a marvelous way. Six entered into the blessing of entire sanctification. One aged brother who had been saved sixty years received the blessing of sanctification. Opposition was strong, but when Satan came down like a flood our God did raise up a standard and poured His joy into hungry hearts that set the joybells of heaven ringing.

W. H. PIERSON, Sec.

THE BEULAH PARK CAMP.

The Beulah Park camp meeting, Eldorado, Ill., closed with victory. Many people will remember it as the greatest meeting they have ever attended. The weather throughout was ideal and the people came from near and far.

Beulah Camp has always had a large attendance but this year the campers and the regular attendance were noticeably increased over former camps. In many of the services the large auditorium was filled and hundreds of people turned away for lack of room. Perfect harmony prevailed throughout and nothing occurred to mar the spirit of the meeting.

Evangelists Will Huff and Joseph Smith were our principal preachers, assisted during the first few days of the camp by Rev. John F. Harmon. W. B. Yates was our singer. They came to us in the fulness of the blessing of the gospel of Christ and such preaching and teaching and singing—who can describe it?

Seekers knelt at the altar at almost every service for pardon or sanctification and many found that for which they sought.

Sister Iona Brown did faithful and effective work among the children.

The 1915 camp meeting will be held at the same date, Aug. 26-Sept. 5. The Lord willing. Evangelists Will Huff and Joseph H. Smith will return and do the principal part of the preaching. Other workers will be an-

nounced in due time. Watch for the 1915 announcements of Beulah camp. Good things will be in store for those who can come. J. M. KEASLER, Sec.

EAST LIVERPOOL, OHIO.

We closed the greatest meeting in all our work as an evangelist. Prof. Fred Canaday led the singing, assisted by Bro. J. Myler, of Newell, W. Va. Bro. Canaday's great solos were an inspiration to all, many times moving the crowd to tears. This is Bro. Canaday's home and he professes as much there as he does away from home. You should have Bro. Canaday for your camp; he will do any camp good work. He is strong in prayer and testimony and fine at the altar. The success of the meeting was largely due to his faithful work. A goodly number of the old Nazarene boys stood faithfully by us and did much toward the success of the meeting. Rev. Howard Sloan and wife helped push the battle. Two hundred were either converted, reclaimed or sanctified; some were saved at home; one woman was healed who had been an invalid for two years. We have not seen such harmony before in life. All classes were reached, rich and poor, the man in the palace to the tenant in the back alley. Methodists, Presbyterians and a number from other churches worked in harmony. Drunkards and harlots were saved and came to the altar weeping their way to God. Bro. Canaday and I are now at Womble, Ark., where we are engaged in a revival. Yours in Him, T. J. ADAMS.

OAKLAND CITY, INDIANA.

The Oakland City camp meeting this year assumed more the form of the "School of the Prophets" than the otherwise ordinary trend of the camp. The preaching and teachings of Bros. J. L. Brasher and A. P. Gouthey were of the deep kind that take the saints into the greater depths of the fathomless truths and the unsearchable riches of the Old Book.

Owing to a good deal of rain, together with characteristic indifference of the masses, the day services were mostly attended by God's people with mouths wide open like hungry birds and receptive hearts which brought forth some of the best products of the preachers.

There was no move which might have been called an old-time "break" in the meeting, but a fair number dug through and found God in regeneration or sanctification. The writer had charge of the music again this year, and backed by the faithful piano work of Miss Esther Ruff, of Petersburg, Ind., we did our best to keep it up to the standard. Miss Grace Basinger, of Petersburg, worked splendidly with the children. We recently attended the Indiana Conference of the M. E. Church, at New Albany, Ind., and feasted on good things from Bishop Leete.

JAMES V. REID.

Home Address, Oakland City, Ind.

CLARKESVILLE, GEORGIA.

We were sent to this charge at our last annual conference by Bishop Denney. We arrived on the field December 10, and began at once to plan for the year's work. We started in trying to lay a good foundation for the summer campaign. The people were very kind but did not seem to realize that we could have a know-so religion. We opened up on sin, hell, judgment and holiness, and when our summer campaign began we were having great crowds of people.

At the night service we tried to show the sinfulness of sin, the terrors of the judgment, the torture of hell and the necessity of holiness. We kept this up for five weeks and God gave us a gracious victory. The people would sit through the service which lasted about two hours, and never seemed to tire of listening to the Word. I never had

better attention and never saw people so hungry for the pure gospel. I have never had to resort to moving pictures in order to get people to come to the services whenever the full gospel is preached. There were more than 5,000 people who attended the services and about five hundred bowed at the altar for pardon or purity on definite propositions, and about one hundred professions. We have added 32 to the church this year, and when we take into consideration that this is one of North Georgia's hardest fields, that is not so bad. Our conference claims are all about in hand, pastor's salary will be paid in full and we can go to conference grateful to God for His blessings upon us. We put THE HERALD in nearly fifty homes, for which we praise God, for whoever reads this paper prayerfully, will always be the man that you can count on. I want THE HERALD readers to pray for me, as I feel drawn toward the evangelistic field and don't want to make a mistake. J. S. STRICKLAND.

GRANDFIELD, OKLAHOMA.

The tabernacle meeting at Grandfield, Okla., ended with decisive victory. There had been two meetings held previous to the one mentioned with seeming failure, at least they closed with less interest than they began, so the powers of sin seemed to be more defiant than ever. Bro. Cole held our meeting last year and had the confidence of the people who gave him a good hearing from the start. He poured in the truth fresh from the throne of grace that soon revealed the hearts and lives of all, both small and great. Some opposed the divine agency sent in love and mercy to guide the wayward into the way of peace and carried their little hammer about with them in a vain effort to hinder their ungodliness, either from God or man; and we are sorry to know the preachers of the town were not all exempt from such a low level of this nefarious business. With a church that knows how to hold on to God in prayer, and the assistance of Rev. Cannon, of Topeka, as leader in song, victory soon came and continued with increased momentum until the close.

We do not know how many bowed at the altar and sought their hearts' desire in the good old-fashioned way, but most every one continued to seek until God came to their need. We think at least fifty were definitely blessed.

While the meeting closed its fruits remain. The church received lessons which will be of untold value in all time to come both from the Word and from experience. A general awakening swept the neighborhood which we believe will bear fruit in time to come.

A men's forward movement, more commonly known as a "Gospel Team," was organized which we have reason to expect much from in the future. They held their first meeting Sunday, P. M., which resulted in one conversion, evidencing the presence of Jesus and the Word which says, "Follow me and I will make you fishers of men."

LESLEY JUREY.

GEORGETOWN, KENTUCKY.

Having been reporting my meeting only through our conference organ, *The Central Methodist Advocate*, if you will allow me space in your excellent paper I would like to report them through THE HERALD. The first meeting of the past conference year that I will report at this time is my meeting held with Rev. A. Redd at the Hinton Church. We began there on June 12, preaching for two weeks. We had an excellent meeting. Quite a number of souls were blest, and ten persons were added to the membership of the church, several heads of families among the number. Bro. Redd who has served this charge off and on for eleven years said this meeting meant more to the church than any meeting held during his pastorate here.

From Hinton I went to assist Rev. A. P. Jones, on the Kelat charge. I assisted him at both Benson and Curry churches. We had a fairly good meeting at Benson, and an excellent meeting at Curry. The church at Curry was very much revived and blest. At each of these points we had a number of substantial members to pledge themselves as tithers of their income, which will mean much to the financial side of the Lord's work at these points.

I began August 12, with Rev. J. A. McClintock, at Lusby's Mill on the Corinth work. I assisted Bro. McClintock at this point about a year ago and had an excellent meeting that has stood the test during the ensuing year.

We have had no sweeping revivals nor any great land slides in our revival work, but we do praise the Lord that those blest under our ministry are making good. I find it no easy matter to lead souls to Christ and to so establish them that they will make good in the Christian life, but bless the Lord it can be done. Another phase of my work that is very gratifying to me is, I don't believe I have ever served a church that I did not leave it in much better condition on financial lines. Covetousness has been the sin of every age of the world, and spiritual uplift always follows deliverance from this sin. Hence "bring all the tithes into the storehouse," etc.

Pastors desiring good, solid work done in their churches, and desiring my assistance can address me at Georgetown, Ky., 425 Chestnut St. I have never been at a point but that I could return, and in many cases have been called the second time. I suppose from that there must have been some satisfactory work done. J. J. THOMASON.

PAINTSVILLE, KENTUCKY.

We have recently closed a wonderful meeting in Paintsville. After closing a good meeting at Prestonsburg, Ky., we went to Campton, my native town, to visit my father and mother and to attend the camp meeting which was in progress under the leadership of Rev. Samuel Linge and Rev. T. P. Roberts. Bro. Roberts preached the gospel that first found its way to my heart some ten years ago. While attending this camp meeting, he and Bro. Linge convinced me that the blessing of sanctification was for me just then, and one night while Bro. and Sister Gwyn were singing, "You must unload," I unloaded my tobacco and the next day at the altar I was sanctified wholly. Wife sought and obtained the blessing at the same time. Praise the Lord.

We left Campton and found our way to Paintsville, where we opened fire on the devil, better equipped to fight him than we had ever been before. It was a battle from start to finish, but God honored our feeble efforts and thirty-nine souls were saved and seven sanctified. One lady lay for more than thirty minutes motionless and speechless under the power of the Holy Spirit, but when she rallied, she had an experience of sanctification that all the combined forces of hell and earth couldn't make her doubt. The meeting was conducted in a large tent, which we had all of our worldly means invested in, but for the sake of the gospel we sacrificed it all. We mean to be true to Jesus at any cost, and if we are true to Him, we will preach sanctification as a second definite work of grace wrought in the heart by the Holy Ghost.

All the time we were fighting we were receiving cards of encouragement from Bro. Roberts. The news that my aged father whom I have been praying for so long, was wonderfully saved from sin, and that was what caused me to be branded as crazy. I shouted from the postoffice to my room. Next came the glad news of the salvation of my brother and the conversion of a sister, and then the sanctification of another sister, and

if all of that wouldn't make a fellow shout, he ought to surrender his credentials.

CHAS. L. WIREMAN AND WIFE,
640 Woodlawn Ave., Middletown, Ohio.

DELANCO, NEW JERSEY.

The Local Preachers' camp meeting, Delanco, N. J., has passed into history. The meeting opened with a sermon by Evangelist Slater, of Ohio, who spent the entire camp with us and preached at least once daily, with marvelous freedom and power. From the very first service to the close, there was not a barren service. Many scenes of power were witnessed, the saints shouting, jumping, laughing, crying amid scenes of holy confusion witnessed only in holiness camp meetings. The attendance through the week was not as large as in former years; this was due to the fact that usually the camp starts off with Labor Day at the beginning, which makes for a good start, while this year this holiday came at the close.

Thursday afternoon Bro. Slater gave a missionary sermon and asked for funds to purchase a pair of mules for his former mission station in Africa, mules being a necessity to haul the material for their new building from the distant railroad station. The friends gave about \$200.00 and more will be coming along. Saturday morning the crowds began coming in and before noon every available space was taken and many rooms in the town engaged for sleeping. Cots were hastily secured and everything possible done to accommodate the crowds. The last comers at midnight had hard work finding a place to sleep and many of them took to the straw in the auditorium. Saturday morning, Rev. Kennedy, of Binghamton, N. Y., arrived and his messages throughout the remainder of the camp stirred up old-time conviction for sin and brought many seekers.

Sunday was a big day, preaching at 5 a. m., by Rev. George W. Powell, followed by a Bible reading. Breakfast at 9 o'clock, followed by preaching by Bro. Slater; 1:30, praise and testimony meeting followed immediately by preaching. This brought us the dinner hour, 4:30, (the order was two meals per day) after which an open air meeting was held down on the river front. The evening services began at 6:30, preaching by Bro. Kennedy, from the text, "Be sure your sin will find you out." Monday, Labor Day, was the biggest day ever; from early morning until night the people kept coming. Rev. Alfred Wagg, D. D., pastor of the First M. E. Church, Collingswood, N. J., preached with great power and blessing, at 10:30; Bro. Slater at 3 o'clock, which was followed by an altar service that continued until 1 o'clock Tuesday morning, during which time over a hundred souls found pardon or sanctification. The total results of the meeting were about 175 souls, seeking definitely.

Financially, the camp was a success. The directors decided on Saturday to double the capacity of the boarding-house and on Monday morning the president asked for some one having a thousand dollars of the Lord's money to volunteer to pay for the new building. Prayer to this end was offered and in a few minutes a brother arose and presented the desired amount to the meeting. This camp meeting is clean, free from all commercial features, stands for the "old paths" and is destined to be one of the great camp meetings in real salvation.

The officers elected for the year are, President, Rev. C. H. Barnes, Delanco, N. J.; Secretary, Rev. W. B. Woodrow, Collingswood, N. J. Bro. Woodrow is vice president of the New Jersey Conference Local Preachers' Association and Corresponding Secretary of the National Association of Local Preachers. In addition to the annual camp, this Association is keeping a gospel tent in the field all summer under the leadership of Rev. C. H. Barnes. REV. W. B. WOODROW.

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EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

men who do not love God or the reading of His Word, but devout bishops should not permit themselves to be frightened into nervous prostration by such men.

The Bishop also says, "I have seen some people who say they are holy, and no preacher could get along with them." We have known many people who said they were not holy, who danced, played cards, attended theaters, opposed revivals of religion, sneered at the altar of prayer, objected to a glad, happy testimony, who seemed to have no trouble in getting on very peaceably with a certain class of preachers, Methodist preachers at that. It would not be at all strange if truly consecrated, fully saved, Spirit-filled people, who pray and shout, seek after souls, and love to testify to the saving grace of God, should have some difficulty with such preachers. It is hardly to be expected that an old-time Methodist of the John Wesley, New Testament variety, can get on very well with the newfangled, new theology, higher critic, Methodist preacher, who does not seem to believe anything definitely or preach anything positively.

That there are cranks in the world, nobody will deny, but there ought to be a wide distinction made by a Methodist Bishop between a clattering crank, and the devout, consecrated, sanctified Methodist people scattered throughout the Methodist Episcopal Church, some of them devout bishops of the church, whose lives and conversation put them far beyond the reach of the scurrilous ridicule of men who are not in sympathy with Methodist doctrine, and who are ready to brand anyone a fanatic or hypocrite who claims to have found cleansing from all sin in the precious blood of Christ.

We notice another paragraph marked in this paper sent to us, which reads as follows: "All of our services are services for holiness, and to brand some services with the name of holiness, is to imply an untruth about other services. Nobody has too much religion. If

our words imply we have more than others, it is irreligious. The supreme duty of the preacher is to hand out the words of God." No doubt our beloved Bishop fully believes what he says, if it occurred to him to weigh well his words, and think seriously before uttering the above sentences. It is very plain that he objects to our holiness camp meetings and conventions, yet there are on this continent many tens of thousands of devout and consecrated people, intelligent too, who have been converted and wholly sanctified at meetings held especially for the promotion of holiness. Many services held in Methodist churches are held by men who are not at all in harmony with the doctrine of holiness, or entire sanctification, as preached by John Wesley, and all of the great founders of the Methodist Church, and a devoted and consecrated body of Methodist preachers who have lived and labored down through the century, and today under the scorn and sarcasm of the enemies of the great Bible Wesleyan doctrine of sanctification, are glad witnesses to the cleansing power of the precious blood of Jesus Christ.

It is not an uncommon thing for Methodist preachers, some of them high in authority, to stand in the pulpit and ridicule these great fundamental doctrines of Methodism. There are Methodist churches, not a few who are strangers to salvation meetings, at whose altars sinners are very rarely, if ever converted, and in whose buildings there is more basket ball, baseball, festival and carnival than there is witnessing to the cleansing power of the blood of Christ. We have lived quite a while, and traveled extensively in this country, and we never yet among the thousands we have heard testify, heard anybody say, "I have more religion than you have," or anything that approached a boastful or insulting testimony. But we all know that in the church there are many people who have no real spiritual experience. There are others who are in the blade state, others have come into the stalk experience, and others have approximated the full corn in the ear. There is no reason why people who have been greatly blessed of the Lord should not in humility and gladness bear witness to the fact. It is not irreligious to experience or witness to the sanctifying grace of the Lord Jesus. Of course, there are some people who will become indignant at such a testimony, but it is no evidence of deep religious experience on their part. Bishop Quayle's remarks give us great encouragement to go forward with the organization of The American Methodist League. Such talk should stir every true Methodist heart in the nation to get upon his feet, get together, and gird for aggressive effort to protect and promulgate true Methodism.

We notice further in the clipping sent us, that on one night during the Conference the Bishop delivered a great lecture on "Sidney Carter," the hero of Dickens' story, "The Tale of Two Cities." We are informed that the Bishop held his vast audience spellbound for more than two hours. We believe this time could have been spent far better had the Bishop preached a powerful sermon from the text, "Have you received the Holy Ghost since ye believed," and wound up by calling the preachers to the altar to nourish their hearts in prayer for the baptism with the Spirit.

To meet the fearful conditions of today of insinuating infidelity, Sabbath desecration, worldliness of every kind, social unrest, oppression on the one hand and resentment on the other, in many parts of our country, amounting almost to civil war, the Methodist ministry need the baptism and power that come from the indwelling of the Holy Ghost. That Bishop whose addresses to the Conference tremendously stir the church to seek the fullness of the blessing of the gospel of Christ, to consecrate ourselves to the service of God, and to live and walk in true holiness,

witnessing everywhere to the power of Christ to save to the uttermost, is invaluable as a great factor of spiritual power in the church and in the world. And that Bishop who goes about ridiculing Methodist doctrines, and the experience and testimony of devout and consecrated Methodist people is unworthy of the high office to which he is elevated. He is a blight to the spiritual life of the church, and hurts and hinders the spiritual growth and power of all ministers who are under his influence.

Methodist Bishops in these trying times of backsliding, rampant with unbelief and wickedness, war and bloodshed, ought to be careful of their words and ought to quit the lecture platform and mightily preach the gospel. Think of St. Paul, John Wesley, Chas. Finney, or Dwight L. Moody going about the country lecturing on "The Tale of Two Cities." In his famous lecture, Bishop Quayle says that "aristocracy was one of the greatest curses of Europe, and the prospect of the abolition of this curse is hailed as one of the greatest strides ever made in European civilization." The Bishop said, "It is our right to be men and women—the right of every person born into the world—and the throwing off of the shackles of aristocracy is but the assertion of the manhood and womanhood of the people, who take this stand for their God-given rights," to all of which we say Amen. This saying of the Bishop is responsible for this article.

There are certain men in Methodism who are as autocratic as the kings of Europe. They are dictatorial, discourteous and know how to get even with any man who for one moment openly objects to the iron rule, or dares to stand on his feet and speak for his conscience or his church in opposition to the autocrat in the chair. We thank God that there is arising in our Methodism a spirit of freedom; that we are coming to believe that even a Bishop has no right to be dictatorial and discourteous to Methodist preachers, or to undertake to brush aside the doctrines of the Methodist Church, or to hold up to ridicule the testimonies of devout Methodist people. We intend to make these words of Bishop Quayle one of our slogans in the organization of The American Methodist League.

THE PENTECOSTAL HERALD, God helping, proposes to be more aggressive and outspoken in defense and promulgation of original Methodist doctrines than ever before, and we want the people who believe in, and love these old doctrines, to rally to the support and spread of this paper among the people. Help us increase the circulation; we are coming to a time of great conquest, of glorious battle for the rights of men and women to attend a holiness camp meeting without becoming the subjects of ridicule by Methodist Bishops, who put in a large part of their time entertaining the people with lectures instead of preaching repentance to a lost world, and calling a lukewarm church to that holiness without which no man shall see the Lord. Renew your subscription, send in a list of other subscribers, and send in your name for membership in the rapidly growing League.

VICTORY FOR THE PEOPLE.

On September 28, twelve counties in the State of Kentucky voted on local option for the entire county, and nine out of the twelve counties moved over into the dry column. Some ninety counties in the State of Kentucky have already gone dry; the nine counties added to the dry column were strongholds of the whiskey traffic. The adding of nine more counties to the dry column in old Kentucky is a great victory for the people who stand for sobriety, for law, order and prosperity.

The battle was a severe one, every inch of ground was strongly contested by the advo-

cates of the liquor traffic. The contention in these counties was a fine school of education and drilling of the forces for the statewide contest, which will most surely come within a very few years, and will without doubt, result in the overthrow of the liquor traffic in the State of Kentucky. God speed the good day.

The counties which remain in the wet column are Anderson, Lawrenceburg, the county seat; they went wet by only sixty votes. We understand the drys will contest that election. Henderson county, with the town of Henderson for the county seat, which is a stronghold of the liquor traffic and has been for many years. The large negro vote in the town of Henderson contributed largely to the victory for the wets. The greatest battle during the election was fought out in Lexington, the county seat of Fayette county. On the day of election the wets won by something over 3,000 majority. Lexington has distilleries, wholesale houses, and we believe something over one hundred saloons.

The winning factor in the fight against the prohibition people was the Business Men's League, a League made up of a number of prominent and influential business men, who made a desperate fight to keep the saloon in their midst. It seems that most of the members of this League have interest directly, or indirectly, in the liquor business. They brought quite a number of speakers to Lexington to advocate the whiskey interests, who made an outrageous attack upon the churches, the ministers of the gospel, the devout and godly women of the community, constantly misrepresenting facts, and making a blasphemous effort to put the Bible and Christ on the side of the liquor traffic.

One of the amazing features in this battle was the manner in which this Business Men's League rallied to their help, a large number of the most ignorant, drunken and criminal negroes of the city. On several occasions when the representatives of prohibition, earnest, honest men, who desire the sobriety and welfare of all the people, undertook to speak in the open air to the colored people, they were cursed, abused and ridiculed by colored men, women, and boys in the most outrageous manner. On election day these prominent business men went into the dives and dens of iniquity and gathered these poor colored dupes into their splendid automobiles and took them to the polls to vote, and voted them.

It is well understood that large sums of money were sent into Lexington by the whiskey interests, and there is no shadow of doubt that much of this money was paid out directly to the most corrupt and degraded white and colored people in order to secure their votes for the whiskey side of the conflict. If all the men who bought and sold votes in Lexington on the 28th for the preservation and promotion of the saloons of that city could be prosecuted according to law, no doubt a large number would see the inside of the walls of the State Penitentiary.

The battle which the good people waged in Lexington in behalf of temperance and sobriety united the ministers of the gospel of the various churches and the zealous people into bonds of fellowship, sympathy and co-operation, and fully awakened them to the fearful degradation of a part of the population of the beautiful city of Lexington, and stimulated them for courageous work in seeking to rescue the perishing, which will be of great value to preachers and churches in the time to come. There perhaps has never been a battle in Kentucky, in which the ministers of all the churches stood up so nobly for the right, and stood in such beautiful fellowship with each other. Lexington is to be congratulated on the heroism and fearlessness of her pastors. Dr. Chandler, pastor of Hill Street Methodist Church, is said to have preached one of the most powerful

sermons in his pulpit on the Sabbath before election on the "Evils of the Whiskey Traffic and the Duty of Christian Men" ever delivered in the city of Lexington.

We have learned, on what we think reliable information, that in one of the county seats which went dry, every voter in the Southern Methodist Church, with the exception of one man, cast a dry vote. It is to be hoped that that one feels thoroughly ashamed of himself and will come to repentance.

It was the privilege of the Editor of THE PENTECOSTAL HERALD to speak to great crowds of people in favor of temperance during the last few days of the campaign in Fayette, Bourbon, Scott, Clark, Montgomery, Shelby and Mason counties. The Asbury College Quartet also got out and did some splendid work, and it was highly appreciated among the people with whom we labored. Asbury College is getting herself in splendid form to enter with hearty enthusiasm in the coming conflict for statewide prohibition. We thank God for the victories that have come to us and take courage. The war is by no means over, and the people who fear God and love humanity are girding themselves for united effort and victory over the most dangerous and desperate foe known to the human race.

BUD ROBINSON'S CORNER.

OUR FALLEN COMRADES.

How important it is that we should be ready at a minute's warning, for we read that "Ye know not the day or the hour."

Just the other day I passed through Kansas where our beloved Brother Cochran has labored so faithfully, and today while I write these words he is in the celestial city. Then on down through Oklahoma where my dearest friend and brother, James W. Pierce, has fought so many hard battles for the Master, and his voice is today silent. From there I came through Arkansas, where our beloved brother, Will Dallas, has fought so many battles, and won so many stars for his crown in that state; but today dear Brother Dallas is at rest. From there I have made my way across the great old Tennessee Mountains, and here I am in the little city of Greenville, where our dear brother, Ed. Ferguson has held so many great revivals. I think that he has been here five or six times, but he will never stand on the platform here again, for he is today delivered from the burdens of life and is with the redeemed.

How it brings up the very life and the presence of the dear boys we used to love so well, to go to the very pulpits where these dear old boys have stood and preached full salvation, but we have heard their voices for the last time until we meet them in the clouds. What warriors they were! How their lives inspired us to do our best and to push the battle to the gates of the enemy, and stand in the front of the battle and wave the banner of scriptural holiness in the face of every opposing power.

To travel over the battlefields where those dear old boys fought so long and so faithfully puts new blood into our veins and new fire into our souls. Just at this stage of my letter comes the sad news of the death of our dear brother, J. O. McClurkan. Who is to fall next is unknown, but, beloved, we must pray the Lord to send more laborers into His vineyard. How fast our best and strongest holiness men have been taken away; we will have to do our best to fill our own place as we can't possibly take their places. Let us go down on our knees and ask our heavenly Father to raise up some more strong

holiness men to stand in the gap of those precious soldier boys, for every one of them has fallen at his post with his face toward the enemy. There will be no way to estimate the loss of such a man as Brother McClurkan from this great work. Other faithful saints will no doubt carry on the work that he has so nobly carried on, but the place of this great man will never be filled.

In a conversation with a gentleman who claims to be a Christian, he gave me to understand that he did not believe in holiness, and repeated it three times; thirty minutes later, another friend spoke of this very man and made the remark that he was the stingiest man and loved the mighty dollar better than any man in the city. Then all that he had said about not believing in scriptural holiness was made plain. Beloved, there is a reason for men not believing in holiness. As a rule, we find out what is the matter when we meet with a holiness fighter. When we look back over our lives we see many fearful mistakes and some awful blunders, but thank the Lord, we see that at any cost we have stood for a full gospel and a whole Bible from start to finish. We have never knowingly rounded off one corner to stand in with the crowd or to get their favor; we have stood for an inspired Bible, the deity of Christ and the Holy Ghost. I can see that I have been short on some things, but thank the Lord, I have been long enough on most of the things that man is in great need of, that is, pardon for the guilty and cleansing for the believer. I believe in perfect love, perfect faith, perfect holiness, perfect peace, perfect patience, perfect works, perfect saints, and perfect men in Christ Jesus, and can give you the book, chapter and verse for every one of the above quotations. They are found in God's Bible that is sharper than any two-edged sword. It was this great gospel that our precious brothers preached over this country that we have just been writing about. They walked with God, believed the Bible, preached scriptural holiness, kept the faith, fell in the fight, and never surrendered. They died at their post. I feel their warm handshake and kind words till this very hour. They are not dead, but have just fallen on sleep. They are still in love with us and by and by we shall go to see them over yonder.

(Continued from page 5).

tianity has been called a religion of centres, because it goes down to the very core of a man's being, and by sanctifying this, purifies the entire circumference of the life.

"I can say with truth," says Bishop Burnett of the saintly Archbishop Leighton, "that in a free and frequent conversation with him for above two and twenty years, I never knew him speak a word that had not a direct tendency to edification; and I never once saw him in any other temper, but that in which I wished to be in the last minutes of my life."

Let us pray for the sanctified tone as well as for the sanctified speech; then when reproof is necessary the tone will be what Christ's was, even in His fiercest denunciation of the Scribes and Pharisees. Let us look to Him who made the door of our lips to keep it, as David did, when he prayed: "Set a watch, O Lord, before my mouth; keep the door of my lips."

Then we shall find that the thing impossible to man is possible to God. In two striking verses Charles Wesley asks this question as to the governance of our lips and answers it:

"What, never speak one evil word,
Or rash, or idle, or unkind;
Oh how shall I, most gracious Lord
This mark of true perfection find?"

Here is the answer:

"Thy sinless mind in me reveal,
Thy Spirit's plenitude impart;
And all my spotless life shall tell,
The abundance of a loving heart."

Notes From The Field.

CAMP MEETING NEWS.

The Central Holiness Association of Illinois, closed a successful camp meeting at Normal, Sunday evening, September 6. The clear teaching of Dr. Vayhinger was edifying to both saint and sinner; while the searching sermons of Rev. Guy Wilson stirred the hearts and consciences of the hearers. The singing of Bro. and Sister Harris delighted the people as usual, and both rendered excellent assistance in the altar services.

Miss Eva Butler had charge of the children and was rewarded by seeing many of them give their hearts to Jesus. The cases of conversion and sanctification were clear, there being a marked disposition on the part of most of the seekers to obey instructions and pray through. There was a larger number of preachers in attendance than usual. One sanctified pastor brought his two converted sons with him and they both sought and obtained the second blessing. A beautiful spirit of harmony prevailed throughout, and the affairs of the camp moved along like well-oiled machinery. The expenses were fully met and over seven hundred subscribed for next year.

The closing scenes of the last night will never be forgotten; a gale of glory struck the camp during the song service and the saints shouted in holy joy and spiritual freedom.

A sea of interested faces greeted Bro. Wilson as he preached the closing sermon; when the invitation was given a line of seekers filled the altar; one young lady soon sprang to her feet with shining face and immediately turned to help others through.

As a final farewell a ring was formed around and through and across the tabernacle while a jubilant song was sung.

The date of our next camp will be August 27th to September 5th, 1915. The following leaders have been secured: Revs. Fred Mesch and Guy Wilson, J. M. and M. J. Harris, Miss Eva Butler.

Mrs. W. G. Long,
Asst. Secretary.

FROM THE FIELD.

We recently held a meeting at Whitcomb, Ind., a little inland town, where Christians are few, and sin abounds on every hand. We were there about ten days, after the meeting had been running two weeks. We had some seekers and some professions, but if there was any real supernatural work done we were too blind to see it. We had all the help any one needed, to have a revival, we had about two dozen fire-baptized saints from Kentucky who came 75 miles to help them; we had some evangelists and preachers, and good singers, good congregations, but they were the nearest a wooden crowd that we ever struck; they wouldn't sing, they wouldn't smile, they wouldn't laugh or get mad. I think we did succeed one night in getting a few of them to grin. Many of them were church members but the most of them said that they were not saved and did not want to be. We don't know how the meeting closed, as we left four days before our time was up. They had plenty of good workers that

could take care of that crowd, and we came home for a little rest. It was our conviction we could do more good at home resting. Everybody be patient and keep praying; we will get there by and by.

John Thomas Hatfield.

McPHERSON, KANSAS.

The McPherson County Holiness camp meeting has closed and many people are better for its coming to the town. We saw one man get off a freight train, come over to the tent and within fifteen minutes from the time he struck the town he was a saved man. The work at the altar was no make-believe, but people came and prayed through in the old camp meeting style.

Bro. Demeret, the Nazarene pastor, led the singing and every one seemed to enjoy it too. This was one of the finest meetings I ever saw along the line of unity and prayer, and we predict a great future for the McPherson County Holiness Association. Miss Elsie Lawrence, who is secretary of the Association, took turn about with Mrs. Burkholder at the organ.

A. S. Clark,
Preacher-singer.

DES ARC, MISSOURI.

Nine years ago, Rev. John Paul and the writer held the first annual camp meeting three miles from Des Arc, on a beautiful hillside under a large cloth tabernacle. We were hindered by the heavy rains but it was a signal victory for God and holiness. Since that time a great holiness work has been built up in Southeast Missouri with headquarters at Des Arc, where the wooden tabernacle now stands on a beautiful hillside near a large flowing spring sufficient to water a town of a thousand inhabitants.

On one of the most beautiful hills we have ever seen, stands the Des Arc Holiness College which has already done a great work and is destined to become a great school. This work, like all other holiness works, has had its sifting, but thank God it is winning out and now has the best prospects of its history under the management of Rev. Herbert S. Hesterf, A. B., B. D., as president. He has associated with him in the work Rev. E. J. Fleming, of Michigan, and a competent faculty which insures the best instruction for young men and women. These men are deeply spiritual, highly educational, strictly business and fine specimens of holy character.

The camp meeting has been held since its present location by such preachers as Maitland, E. A. Ferguson, L. Milton Williams, Dr. E. P. Ellyson and wife, St. Clair and the writer twice; these men have done good work. This year the camp exceeded any meeting held in many years; it was a scene of victory from beginning to end; altars were full and the work was clear and definite. The crowds were the best ever assembled on the campus, the behavior splendid, and the people were delighted.

During the meeting we dedicated the McBride Assembly Hall, which was a great occasion. The president of the school preached four great ser-

mons in the camp which were appreciated by all. Rev. E. J. Fleming preached once to the delight of all and a number of the brethren who reside there and near there brought some excellent messages in the afternoon. These are some poor boys whom God has dug out of the hills and a life of sin in Missouri, who are simply great, considering their opportunities. I wish I had the money to put them all in college. The world would hear from them. There is one young man of rare gifts and ability who, if he can get a little help in school just now, will no doubt become one of the great preachers and soul winners in the holiness movement in the next decade. One dollar from 150 of us would put him through school this year. Pray over this matter and do what the Lord would have you do. J. B. McBride.

Pasadena, Cal., Rt. 1, Box 225.

MATHEWS, VIRGINIA.

The Mathews camp closed out with victory. God was with us in the old-time power and precious souls were saved and sanctified. There are some true and tried people in the Mathews Association. They have had much opposition to face, but God has brought them out more than conquerors. His seal is on the work. There was one young man who was called to preach out of the meeting this year, and the Association paid his expenses to Kingswood College. I think Bro. E. T. Adams has made it possible for this young man to enter Kingswood.

Bro. Joseph Smith was with us and did some of his best preaching. He is truly a great leader. The last service was very impressive. Bro. Brooks was called forward to receive what the Association had given him. Bro. Smith then led the great congregation in prayer, after which Bro. Smith led the congregation in singing, "God be with you till we meet again."

E. J. Moffitt.

REPORT.

The camp meeting at Pentecostal Park near Glasgow, Ky., where we conducted a camp meeting for ten days resulted in the salvation of many souls. Over fifty were saved or sanctified, and many family altars were erected; twenty-two joined the church. Revs. Shelley, Black and Harwood, also Bros. Waldrup, Menick and Peden helped to win many souls.

Our next meeting was with Rev. D. D. Jones of the Easley circuit, at Zion Church. We had a crowded house at night and good crowds in day-time. The power of God was with us in the salvation of souls. Near fifty were saved, fifteen sanctified and thirty-nine joined the church. About fourteen family altars were erected and one prayer meeting started. This was my first time to help Bro. Jones in a meeting. I found him a man in every sense of the word. He is a man who lives his religion, and his people love him. He has a good wife now to help him in his work.

I am at present with Bro. J. H. Danner, of the South Union charge, and we are having a fine meeting. Over a dozen got saved last night and about eight or ten family altars erected. I have never worked with a man who was a better yoke-fellow than Bro. Danner. He never galls under the collar but always pulls his part of the load.

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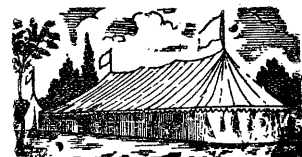
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his meeting I have an open date from Nov. 7-17, and would be glad to help any pastor.

My next meeting will be at Chester, Miss., with Rev. R. R. Ellis. Yours in the battle, W. P. Yarbrough. Leesville, S. C.

SPECIAL TO RESCUE WORKERS. **Convention Announcement for** **October 23-25.**

Owing to circumstances, over which we had absolutely no control and for which no individual person was responsible, we deemed it impossible to hold the International Rescue Workers' Convention in Cincinnati, as previously planned and announced. However, we find at a late date we can have a Rescue Workers' Mass Meeting in St. Louis, Mo., October 23-25.

The object of this meeting will be to discuss important subjects relating to rescue work for girls. Two of the most important subjects to be discussed by prominent workers will be:

First. Shall we have an International Rescue Workers' Association, and if so, what shall it be named?

Second. Shall we have an International Rescue Workers' Convention in 1915, if so, where shall it be held?

Persons Invited.

All who are engaged in rescue work for the redemption of erring and out-cast girls and for the overthrow of White Slavery, together with all who are interested in same, in the United States and Canada are invited to attend this Mass Meeting. All matrons, superintendents and field workers, in this kind of work are urged to be present especially for the first service, which will be held in the Lighthouse Tabernacle, 1117 Kentucky Ave., St. Louis, Mo., Friday, October 23 at 3:00 P. M.

To reach the tabernacle, take the Manchester car at the Union Station and get off at Kentucky Ave., near the tabernacle.

Free Entertainment.

Free entertainment will be furnished those coming from a distance and for as many others as possible who send their names at once to Rev. J. H. Flower, care Lighthouse Mission, St. Louis, Mo.

Let all who are interested in this particular line of work pray earnestly that God will guide the meeting to His glory and the advancement of rescue work everywhere. Come, if you possibly can do so.

Persons from the West desiring to attend the great Holiness Convention in Cincinnati will have time to stop over at St. Louis for this Mass Meeting. Yours for a great time in the Lord,
The Executive Committee.

CANON CITY, COLORADO.

While at Hillside yesterday where I hold services, the postmaster gave me several copies of *The Pentecostal Herald*, and I notice in the issue of August 12th some good brother in Colorado has paid for this subscription for six months. Well, that's sowing good seed, and while I do not know the good brother's name nor his address, will you kindly express to him my appreciation of his kindness and courtesy. I am not a stranger to *The Herald*, and I have read the copies sent with much pleasure and profit, and shall continue as long as I receive them. Cordially,
S. H. Sperry.

FOUR GOOD BOOKS.

Allow me in one note to commend to your readers four books that have recently come to my hand. They are all from the press of The Pentecostal Publishing Company, and this commends them to those who love vital godliness. They are:
"Sin; Its Origin, Purpose, Power and

Cure."50c
"Winning Men to Christ."50c

These are worthy of thoughtful reading. Few men have ever carefully considered the enormity, the terrible reality and awful guilt of sin. This first book shows up the curse and heinousness of sin.

The book on "Winning Men" is specially helpful. O, so few feel any burden for the lost, any responsibility for those who are going down, down to death. These books are from the pen of our dear Brother R. L. Selle.

"Romanism and Ruin." \$1.00
"The Second-Coming of Christ" . . .50

These are by Bro. Morrison. They are both timely, and both are needed. Romanism is the anti-Christ of inspiration so far as yet developed. It will yet head up in some great person, "the man of sin," who will operate as a world ruler during the great tribulation. This will most likely be a great pope, coming again into temporal power. But the papacy holds in its cruel system the seeds of all evil and the essence of all anti-Christian power.

It is the most vicious, corrupt, depraved and hell-engendered power on earth. It is the only thing in our land that is a graver danger to a Christian civilization than the liquor traffic. But a false religion, a system that represents itself as of God when it is the enemy of God, a mockery, a snare, a wolf in sheep's clothing, a delusive, subtle foe, baptized paganism, the handmaid of ignorance, the "mother of harlots and abominations of the earth" is even more dangerous to a decent Christian civilization than the brutal, bloody legalized crime of rum selling. Rum and Rome are twin devils, but Rome has outgrown its mate. "Rome and Ruin"! Well named. Startling are its facts.

"The Second Coming of Christ" is inspiring and very helpful. If I were to name it, I should use the human title of our Lord, "Jesus" instead of His divine name "Christ." Christ dwells within us and doesn't have to come, (Eph. 3:17), but Jesus, the man is in heaven, (Acts 3:21 and 7:55), but will come again. (Acts 1:9-11). Get these books, read them.

L. L. Pickett.

I have read Rev. I. M. Page's book on the White Slavery Question. It is interesting and timely. I trust it may serve as a warning against the darkest and most colossal crime of this or any age.—**L. K. May.**

Price of book, 25 cents.

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WHAT IS THE CLUB?

The Pentecostal Herald Piano Club is both a theory and a fact. The theory is that a Piano Factory can afford to sell one hundred pianos and player-pianos at a much lower price than it would be willing to make on an order for only one instrument. The fact is that the Club has saved each of its members forty per cent.

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LESSON FOR OCT. 25, 1914.
Jesus and Judas.

Matt. 26:14-25; 47-50. Ch. 27:3-10.

Golden Text: "The Son of Man goeth, even as it is written of Him: but woe unto that man through whom the Son of Man is betrayed! good were it for that man if he had not been born." Matt. 26:24.

There is no man who is more cursed, there is no man whose treachery is held up for such universal contempt and indignation as that of Judas. The Italian poet, Dante, draws a picture of him, as alone even in hell, shunned even there as guilty above all others.

Attempts to Whitewash Judas.

Many attempts have been made to whitewash Judas, and to diminish the greatness of his guilt and treachery by maintaining that his motive was only to precipitate Christ's assumption of His earthly Messiahship. Events were moving too slowly, some have argued, and Judas thought the arrest of Christ would lead to the immediate assumption of His temporal power. These attempts to exonerate Judas from the crime of deliberate, cold-blooded treachery are all in vain.

The Pictures of Judas in Art.

It is easy in the great pictures of Christ and His disciples to single out Judas. John can be detected in a moment, from his close resemblance to Jesus. Peter's rugged face easily marks him off as the blunt, outspoken, boastful and yet well-meaning disciple. The Judas-face leaves you in no doubt as to the personality of the traitor. It is full of avarice and cunning. But I think the artists are mistaken. They have drawn their pictures as the result of studying the character of Judas after the betrayal. I question whether up to the time of his crime his face was more repulsive than that of the other disciples.

A Terrible Warning.

Across the awful story there is written in large letters: "Let him that thinketh he standeth take heed lest he fall." When Judas led the band of soldiers to Jesus in the Garden of Gethsemane Jesus said, "Friend, do that for which thou art come." The word translated "friend" means companion. The word drew attention to the close companionship that had existed between Jesus and Judas. This man had companied with Jesus. They ate together; they talked together; they tramped the dusty roads together. Judas had listened to His sermons in public and to His explanations in private. He had come under the influence of the grace and beauty of the most winsome personality that ever trod this old world, and yet he betrayed His Master for thirty pieces of silver, about \$18 in our money. What a warning it is that we may enjoy the closest and most continuous fellowship with Jesus, and yet betray Him. "Lest that my fearful case should be, Each moment knit my soul to Thee; And lead me to the mount above, Through the low vale of humble love."

The Steps Downwards.

Six months before His betrayal our Lord said: "Have not I chosen you twelve, and one of you is a devil." The

words meant that our Lord had discerned in Judas the devil-spirit, the devil-control. Outwardly he was like the other disciples. He went on with his work. He did nothing to awaken their suspicions, but Jesus saw into his heart, and He saw the devil-spirit animating his life. Those wonderful X-rays which medical science now employs so frequently, make startling revelations. Nothing is hid from the light thereof. But the searching glance of Him, whose eyes are as a flame of fire, are even more powerful. Are you willing that He should look into your heart? How would you like Him to publish to your teacher what He sees there? Would you not want to run away and hide?

Who Gave Judas the Bag?

John tells us, as we have seen in a previous lesson, that Judas was a thief and took from the bag, which held the common fund of the twelve, what was put therein. Who gave Judas the bag? Jesus gave him the bag as a test of character. There is a great principle of moral government involved in this act. Whatever sin we cherish, the opportunity will offer sooner or later for its actual commission. We shall be tested by the bag, whatever the bag may mean in our case. The hour will come when you will be tested by your besetting sin, and you will either conquer it in the strength of Jesus, or you will fall a victim to it as Judas did. You must be tested at your weakest point, for the chain is only as strong as its weakest link.

How Jesus Tried to Save Judas.

When they sat at the Passover feast Jesus tried to save him by letting him know that his purpose was not hidden from the Master. "Rabbi," said the traitor, "is it I?" when Jesus announced His betrayal. He could not say "Lord" as the others did. The name stuck in his throat. Jesus answered in a whisper, "Thou hast said," and the man who had the blood-money in his possession, went out into the night to carry into execution his hellish task.

But there were two other attempts to save Judas which ought not to be overlooked. One was the washing of the feet of Judas. Who among us would have washed the feet of the man who was about to sell us into the hands of a blood-thirsty mob? But Jesus did it, and as Judas felt the touch of those hands on his feet, he had an opportunity of repentance. What love is like the love of Jesus?

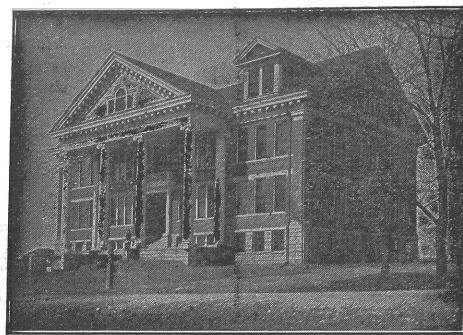
The Sop Was a Love-Touch.

The sop given to Judas at the feast was another love-touch. The morsel dipped into the dish, and passed by the host's hand to a guest was a special token of confidence, favor and love. When Jesus gave the morsel to Judas it was one more attempt to save him from Satan's power; one more token of the all-forgiving patience of Jesus. But the heart that is not melted by the love of Jesus is hardened by it, for the sun that melts the wax only hardens the clay.

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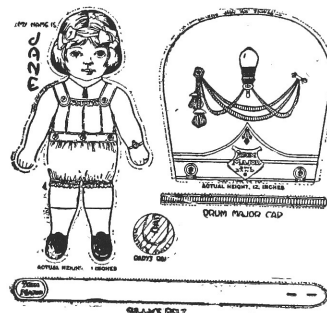
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this worthy school where she deserves to be, "Out of Debt" and on a good cash basis.

To help this campaign along, the women and friends of the University campus met in library hall, Sept. 28th, and after prayer, they proceeded to organize "The Woman's Auxiliary of the University," with the following officers: Mrs. Culla J. Vayhinger, President; Mrs. C. E. Atkinson, Vice President; Mrs. Mary G. Wray, Secretary; Mrs. George Shaw, Treasurer; Miss Marie Zimmerman, Assistant Secretary.

The Auxiliary pledged one thousand dollars on the debt.

Prof. C. E. Atkinson is pushing this special campaign and all are invited to help.

CHATTANOOCHEE, FLORIDA.

I wish to express my thanks for the weekly visit of *The Herald* to my home for the past year and a half; it has been a great blessing to me. I have just been reading this morning in the 110th Psalm, in my quiet hour study, these words: "Thy word is a lamp unto my feet and a light unto my path."

Friends, I feel that *The Herald* is about the same blessing to me. I am so glad that there have been such grand revivals held this year and so much good accomplished for God, and most especially in my home state of Georgia. I like to read of Bro. A. J. Moore's work better because I know him personally; it seems that I can hear his words he spoke in the conference at Whigham ringing in my ears yet. I shall never forget that conference. I like to read all of *The Herald*, even the boys' and girls' corner. There have been several of them who have written to me and I enjoy reading their letters very much.

I have been trying to get some subscribers for *The Herald*. I think the reason more are not taking it is because they don't realize what a blessing it would be to them.

Ada Howell.

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OF ASBURY THEOLOGICAL SEMINARY

WEST CHESTER, PENNSYLVANIA.

A friend of mine called my attention to the enclosed beautiful quotation from Dr. Thomas.

I would prefer to write:
Not based on self and swayed by gold,
And ruled by justice bare and cold,
But love and sacrifice hold sway,
And grace abounds from day to day.

With pure goodwill and helpfulness,
The sons of men each other bless,
And sacred ties of brotherhood
Bind heart to heart as naught else could.

But all our dreams must be in vain,
Without the touch of sacred flame,
And all our earthly love will die,
Unless rekindled from on high.

Then let us sit at Jesus' feet,
And learn of Him the secret sweet,
Until our hearts with rapture sing,
The glories of our risen King.

Then as we tread this sinful world,
Our heavenly banner wide unfurled,
We show to burdened hearts and lost,
The power and glory of the Cross.

A. G. Rakestraw.

(A Quotation by Dr. Thomas.)

"Grace will add elevation and effectiveness to social reform. Never were nobler attempts made to improve the conditions of life than are made today, and never was there more keenly felt the need for some mighty leverage to lift the whole of our social organization into a higher level.

"It is easy to legislate for the strong, but the crux of the problem is the weak. The ill-housed are often ill-mannered. The downtrodden are frequently degraded, and the unemployed are not seldom unemployable. Every day of my life I come into touch with the submerged men and women of London. If the whole crowd were sunk into the depths of the sea, no art or science, no industry or form of service would suffer one whit. The State would not miss them, but God would.

"There is no niche for them in our industrial life, but there is ample room for them in the heart of God. As the sun feels the tug of every star that swings around its center, so God feels the tug of every soul that He has ever made, and speaking frankly, as one who has looked repeatedly into the depths of the social abyss, and as one who gladly hails every legislation and reform, I can think of no power that can recreate society from the bottom upwards, except the grace of God.

"If the Savior died for all men, then manhood is sacred, and democracy is assured. If today we cling to the grand democratic creed, that it is possible for any boy born on American soil to become President of the Republic, it is largely because of the doctrine of grace held by the Pilgrim Fathers, and preached and practiced at a great cost by Roger Williams. If the grace of God is the greatest force in the world, then as sure as daylight follows the sun, there will one day emerge a social system that will outleap the reformer's fondest dream, and the legislator's bravest plan.

"Not based on selfishness and dominated by gold, not regulated by justice bare and cold, but permeated from inner circle to outer rim with good will and helpfulness; upheld by grace instead of money, cemented by brotherhood instead of force, the New Jerusalem will come, and the Lamb, with

all the gentleness of His Cross, will be the Light thereof. Its walls shall be called Salvation, and its gates Praise."

A NOTE OF WARNING.

In all the preaching we get through pulpit and press, crying out against the popular evils of the day, so little is said against the awful and varied vices which come to us, and especially to our young people, through bad books.

Sentimental and sensational novel reading had always been hurtful to character, but the novels of this present day, are worse than all. Popular writers give graphic descriptions of evenings spent at "house parties" in gambling and revelry in which their most prominent characters participate, and for young ladies to light their cigarettes by those of their lovers, is considered "cute;" and the exchange of lovers for flirtation among both married and single guests at a fashionable house party, is looked on as quite the thing to "spice" the evening's entertainment. But worse than all, if possible, there is running through the novel literature of the day, a trend to low vulgarity and profanity; which effect on the moral character of the young today has grown to such extent that it is considered quite "tony" to say bad words. As such books pour through the press and are received, smiled at and endorsed by the reading public, satanic powers take a bolder step, and palm off on the literary world such books as, "Common Law," "The Yoke," "Three Weeks," and many others just as vile.

Fifty years ago, the wise old heads of our country called bad books, "trash;" but could they be permitted to rise from their graves and take a peep into the lids of the above mentioned books that are glutting the market today, they would raise their bony hands in holy horror and cry, "Putrification and death."

To stand humbly at my post, and act well my part to stay this tide of evil and popular influence of the times, I have prepared and placed on the market a little volume entitled, "The Secret of a Happy Day Laborer." In this book, for the good of my fellowman, I have laid bare my inner life—most sacred and dear, and as I offer this bleeding sacrifice to God in the order of His will, He sweetly comforts me with these words, "Whosoever will lose his life for My sake, the same shall save it."

The book is beautifully bound in cloth, and retails at 65 cents single copy. Address Pentecostal Publishing Company, Louisville, Ky. In His name,

Mrs. Lulu M. Dudley.

NOTICE!

Rev. Ed. P. Phillips, of Lakenan, Mo., First Vice-president of The Missouri Association for the promotion of holiness, will in regular order, in accordance with the Constitution and By-Laws of this Association, assume the duties of president of this Association on account of the vacancy caused by the recent death of our late President, Rev. J. M. O'Bryen.

Bro. Phillips has been closely associated with Bro. O'Bryen and the Holiness Movement in Missouri, for the past ten years, therefore needs no introduction to the holiness people in this state. He was for six years, superintendent of the Holiness Mission at Hannibal, Mo., and did efficient work while there. Recently, he has entered the evangelistic field and plans

to take up the work where Bro. O'Bryen left off, and purposes to do all in his power to promote holiness in this state. He desires your hearty co-operation and an interest in your prayers.

Any one desiring a meeting in your city or near vicinity, kindly communicate with him or the writer and an effort will be promptly made to arrange for a meeting in the near future.

We are in urgent need of funds to carry on this important work and appeal to the friends of our deceased Bro. O'Bryen, to help execute the work among the neglected people of the Ozark Mountains, and in other sections of our state, which was the burden of his heart. If you have any of the Lord's tithes, we know of no better investment than in this work. Send all contributions to the Treasurer, Miss Mary E. Althouse, 2117 Market St., Hannibal, Mo.

The Missouri Association for the Promotion of Holiness,
F. Anderson, Sec'y.

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The Practical Commentary on the International Sunday School Lessons for 1915 is announced in Revell's fall list. The book is edited by specialists in the various departments and contains upwards of two hundred and thirty pages of comments, blackboard hints, applications, maps, questions, etc., specially adapted to the use of the busy teacher, who has but little time to spend in preparation of the lesson. This popular hand book has for many years past provided a really practical lesson hand book at a very low price, and the new volume in every sense measures up to the effective standard of previous issues.

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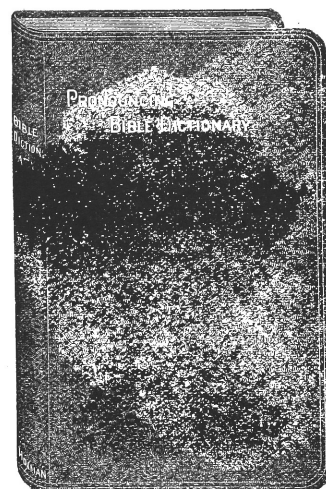
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Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: I am a little girl 12 years old. I enjoy reading the Children's Page. I have one sister and five brothers. My father is a preacher. I go to Sunday school every Sunday. My Sunday school teacher is Miss Maggie Adams. I like her fine. I go to church every Sunday. Our preacher is Miss Ada Smith. I am a Christian. I have brown eyes, dark hair and fair complexion. Josephine Ashby. Pleasant Hill, La.

Dear Aunt Bettie: Will you let a little Texas girl in your happy band? Ma takes The Herald and I think it a fine paper. I think the Children's Page is just fine. I am ten years old. My birthday is October 13. Our school is out and I was promoted to the fourth grade. We have a fine little town, no saloons and four churches. I go to Sunday school every Sunday. For a pet I have a little pony that I can ride, and think it fine sport. Would enjoy a shower of post cards from my cousins. Tot Laferney. Milano, Tex.

Dear Aunt Bettie: Here I come again to chat awhile. My postoffice when I wrote before was Sidway, Ky., but I have moved since then. I am in Wisconsin going to school. I am in the second grade. I go to Sunday school at Elton. I had a nice ride from Euterprize, Ky., to Elton, Wis. It took us three days to come out here. We have such fine roads out here. My birthday is Dec. 30. Hope I will get some cards from the cousins. Virgie Debard. Elton, Wis.

Dear Aunt Bettie and Cousins: Ethel G. Scarber, the Jews sought to kill Jesus. How many cousins have my birthday, Jan. 16? I am eleven years old. Aunt Bettie, I am trying to be a helper of the Lord. I was sanctified and converted when I was ten years old. I think it is nice to be a Christian. If everybody were Christians God would feel all right. I think. I will close hoping my letter will escape the waste basket. Who wrote the first five books of the Bible? Fay McKiddy. 437 Jason Ave., N. Kent, Wash.

Dear Aunt Bettie and Cousins: Here I come again. This is my third letter to The Herald. Pearl Trice, the message that the angel brought was that Christ was born. St. Paul wrote the Book of Acts. The subject of this is Acts of the Apostles. The angel Gabriel was sent to the town of Bethlehem to tell that Christ was born. How old am I? It is between 7 and 10. Who wrote the book of St. Matthew? Pauline McKiddy. 437 Jason Ave., N. Kent, Wash.

Dear Aunt Bettie: This is my second letter. I am a little girl 9 years old. I want to join your little club. My grandma Riley takes The Herald and I enjoy reading the Children's Page. I go to school. I am in the second grade. I go to Sunday school every Sunday I can and that is almost every Sunday. I have one sister and one brother. I have a little cousin named Ruth. Her mother died years ago and she stays with grandma and grandma Riley. They are very good to her. Lovingly, Mary Rountree. Buffalo, N. C.

Dear Aunt Bettie: Will you let a North Carolina girl join your band? I am sixteen years old. Who has my birthday, November 13? I have dark hair, black eyes and fair complexion and weigh 100. Mama takes The Herald and I enjoy reading the Children's Page. If this letter misses the waste basket I will come again. Love to all the cousins, Pearl Eva Butler. Gibson, N. C.

Dear Aunt Bettie: I have just been reading the Children's Page and I thought I would write for the first time. I have dark hair and black eyes. I have a mule and a cat for a pet. Guess my age. It is between 10 and 16. My birthday is Sept. 12. If I see this in print I will come again. Love to all the cousins. Merritt Butler. Gibson, N. C.

Dear Aunt Bettie: How are you? My sister takes The Herald and I enjoy reading the cousins' letters. Who has my birthday, Oct. 15? I would like to get some cards from the cousins. Our pastor is Rev. J. M. Woodbridge. We all like him fine. As this is my first letter I will not write much this time, hoping to see my letter in print. I want to surprise my old pastor, Rev. B. M. Dewitt. Your niece, Limp, Ky. Lela Wood.

Dear Aunt Bettie: I want to join your happy band. I am a Kentucky boy nine years of age. This is my first letter to The Herald. I like to read the Children's Page. My teacher's name is Mr. Jesse Bruner; we all love him. I went to him six months last year, never lost a day. I have only one brother. Who has my birthday, Sept. 13? If this misses the waste basket I will call again. Custer, Ky. Thurman L. Oliver.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band? This is my first letter to The Herald. I like to read the Children's Page. I am in the fourth grade. Who has my birthday, Feb. 26? I am five feet and six inches tall, and weigh 115 pounds. If I see this in print will come again. Iona Cox. Independence, Va., Route 3.

Dear Aunt Bettie: I am twelve years old. I live on a farm. I have three brothers. I like to read The Herald. This is my first letter to The Herald. If I see this in print I will write again. With love to Aunt Bettie and the cousins, Bow, Ky. Myrtle Rush.

Dear Aunt Bettie: This is my first letter to The Herald. I am a little boy seven years old. I live on a farm and like it fine. Brother and I have some calves and we have a good time driving them. If I see this in print I will write again. Clarence Rush. Bow, Ky.

Dear Aunt Bettie: This is my first letter to The Herald. I am ten years old. I like to read the Children's Page. Who was the first man that died? Love to Aunt Bettie and the cousins, Bow, Ky. Claude Rush.

Dear Aunt Bettie: Will you let another Illinois girl join your band? I am 11 years old, and am in the fifth grade at school. My birthday is May 10. I belong to the M. E. Church of Eldorado. I have a father and mother and one sister and brother living and one sister dead. Sarah Frances Ludlow. Eldorado, Ill.

Dear Aunt Bettie: Will you let a girl from the golden state of California join your little nook of nieces? I love to read the Children's Page. In looking over your letters I saw that you did not have any niece or nephew from California. I thought I would let you know that some people in California are just as good as others. My name is Rose Dezzani. I will be 15 Nov. 8, 1914. I live with Mrs. C. H. Moody. I would like to have some of the cousins write to me so that I can become better acquainted with them. I am in the seventh grade, and also doing the eighth grade this year. Your cousin, Rose Dezzani. Modesto, California, Route 1, Box 72.

Dear Aunt Bettie: This is my first letter to The Herald. My father takes The Herald and I like to read the Children's Page. I am 16 years old and have blue eyes and dark hair and fair complexion. I have four brothers and two sisters. One brother is dead. I live on a farm six miles from town. How many letters are there in the Bible? Woodfin Meggs. Tuscaloosa, Ala., Route 1.

Dear Aunt Bettie: Here comes a girl from Oklahoma. This is my first letter to The Herald. My father takes The Herald and I enjoy reading the Children's Page. I am fourteen years old and am in the sixth grade. My birthday is Feb. 28. I was saved Feb. 4, 1912. Regina Gindlesberger. Kiowa, Kan., Route 5.

Dear Aunt Bettie: I am a little girl eight years old and I go to school. I study the second grade. I like to go to school. I like to read the Children's Page. This is my first letter to the paper. I hope to see this in print with the rest. Ella Mae Ashby. Pleasant Hill, La.

Dear Aunt Bettie: How are you and the cousins getting along? My two cousins are visiting me now. One of my cousins is married. I have one little brother in heaven. I live on a farm. Who will guess my age? It is between 6 and 11. I am in the fourth grade. Mary Lee Paxton. Ark, Miss.

Dear Aunt Bettie: How are you and the cousins getting along? My sister and I are staying at my uncle's. I have two

little brothers and one little sister in heaven. I am in the fifth grade. I am 11 years of age. I have three sisters. My oldest sister is married and she lives in the hills. Love to Aunt Bettie and cousins, from Mamie Lee Springer. Ark, Miss.

Dear Aunt Bettie and Cousins: I am writing for my dear old mother as she cannot see to write. She loves to hear me read The Herald and the Children's Page. Who has her birthday, June 21? She will be 86 June 21. She joined the church when she was ten years old and lived a true Christian. She has done lots of good for and for me. Read the Bible through twenty-five times. Was a Sunday school teacher for twenty years. Father had been Sunday school superintendent for twenty years, so at his death mother was in such great trouble that she gave it up, but would be a teacher today if she could see. The Bible was her book to read as long as she could see. May God bless the dear children and Aunt Bettie. Yours in the Master's service, Mrs. C. C. Dunson. Forest Park, Ga.

Dear Aunt Bettie: I am a member of the Missionary Baptist Church. I go to Sunday school every Sunday. I like being a servant for my Master who has done so much for me. God has blessed me wonderfully all along the way. I am a mother with three little boys to support. God is keeping us and is blessing them with perfect health and is sparing their mother, that she may bring these boys up in fear of Him. My greatest hope for these boys is to give them such training that they will devote themselves entirely to the work of our Master. I was saved during a revival held here by Evangelist Stith. Later the Lord showed me that there was something else for me and I earnestly prayed God and gave myself and everything I possess to Him. I laid all on the altar and said, "Here Lord, I am, use me," and God sanctified me. I like our little paper, The Pentecostal Herald. I like to read the letters written to Aunt Bettie, by the boys and girls. May God bless you and the paper is my prayer. Pikeville, Ky. Laura Smith.

Dear Aunt Bettie: Will you allow a girl from Kentucky to join you? I am 12 years old and in the 8th grade. I take music lessons on the piano. I go to Sunday school every Sunday that I am able. I will be glad to receive cards from the cousins and will answer them. Dundee, Ky. Jean Weller.

Dear Aunt Bettie: This is my second letter to The Herald, but I did not see the other one in print so I thought I would write again. I am 9 years old. My birthday is November 16. Neva Westbrook, they gave Jesus vinegar before He was crucified. Moses saw God in the burning bush. Mary Magdalene was the first one to look in the tomb. What was the first miracle Christ performed? Leola Horner. Lincoln, Kan., Box 332.

Dear Aunt Bettie: Who has my birthday, August 13? I live with my cousin as my mother and father are dead. I go to Sunday school and preaching. I belong to the M. E. Church, South. Luke Beckam, the young man's name who fell from the window while Paul was preaching was Eutychus. Della Pickering, the golden rule was to do unto others as you would have them do unto you. Helen S. Brum, Moses was 120 years old when he died. What is the shortest verse in the Bible? What was Samson's riddle? What cake is there in the Bible that is not turned? Earl Russell, King David and Psalmist was the same. Viola Alexander. Dyer, Tenn., Rt. 4, Box 127.

Dear Aunt Bettie: This is my 6th letter to The Herald. Come on, more of you Tennessee cousins for the others are getting ahead of us. I have blue eyes, dark brown hair and fair complexion. I am five feet, 3 and one-half inches high. I will close with best wishes to all. Effie Alexander. Trenton, Tenn., Route 5, Box 16.

Dear Aunt Bettie: This is my first letter to The Herald. I am an Indiana boy. I am twelve years old and am in the eighth grade. My birthday comes on Feb. 17. I go to Sunday school every Sunday. The shortest chapter in the Bible is the 117th Psalm. The shortest verse in the Bible is, "Jesus wept." John 11:35. In the 136th Psalm the verses all end alike. There are 773,992 words in the Bible. Moses saw God in the burning bush. Where is the longest word in the Bible? What is the shortest book in the Bible? Harold Alley. Brookville, Ind., Route 8, Box 16.

Dear Aunt Bettie: Will you let a little Arkansas boy join your happy band? I am five years old and in the second grade. Well, I will go. Will write again if

I see this in print. Love to Aunt Bettie and all. Alpha Liles. MoRae, Ark., Route 1, Box 16.

Dear Aunt Bettie: I am a little girl ten years old and weigh 76 pounds. Papa takes The Herald and I like to read the children's letters. I am in the fifth grade. I go to Sunday school every Sunday. I go to Sunday school living and one can. I have one brother living and one brother dead, and one sister living and two sisters dead. I would like to exchange cards with some of the cousins. I will write again if I see this in print. Jewell Liles. MoRae, Ark., Route 1, Box 16.

Dear Aunt Bettie and Cousins: I am a little girl eight years old. I have dark hair and blue eyes. My pet is a squirrel. My grandma lives with us. Mama and papa take The Herald. I like the Children's Page fine. My papa and mama belong to the Methodist Church. Our preacher is Bro. Robert Marrs. I hope this will escape the waste basket. Crail Hope, Ky. Lura Thompson.

Dear Aunt Bettie: This is my first letter to The Herald. I enjoy reading it very much. I love to read good books and papers. I go to High School and am in the 9th grade. I go to Sunday school every Sunday. I belong to the Methodist Church. Who has my birthday, August 10? I would like to exchange cards or letters with the cousins. Celestine Hemphill. Eldorado, Ill., Box 264.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band? This is my first letter to The Herald. I am taking music lessons now. I go to Sunday school every Sunday. I am eleven years old. I hope to see this in print. Josephine Carden. Rome, Ky.

Dear Aunt Bettie: I wonder if you will let a Missouri girl join your corner? I am in the 8th grade. I am between 12 and 16 years of age. Loretta Hunter, the rich man's name was Dives. Nellie Moore, the 21st chapter of Ezra contains all the letters of the alphabet except "J." Ruth Lesley, the shortest verse in the Bible is John 11:35. The middle verse in the Bible is Psa. 118:8. The four verses that are alike are the 8th, 15th, 21st, and 31st verses of the 107th Psalm. I would like to correspond with the cousins. Goldspring, Mo. Ethel Irwin. Route 1, Box 59.

Dear Aunt Bettie: I am a little girl nine years old. I live on a farm. I have no brothers or sisters. I go to school and read in the third reader. I want to ask a question. Where was "mule" first mentioned in the Bible? and who rode it? Rose Hill, Ia. Doris Pearson.

Dear Aunt Bettie and the Cousins: How are you and all the cousins? I am fine. My whole family are trying to live right. Who has my birthday, Jan. 6? I have brown hair and dark grey eyes. Mamie Wetzel. Burlington, Wash., Route 1.

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OUR DEAD

WOODS.

Mr. Henry Woods was born in Livingston Co., Ky., April 17, 1844. His parents dying when he was quite young, he came to live with an aunt near Victoria, Miss., where he spent the remainder of his life. He was stricken with paralysis in April, and after much suffering, died July 20, 1914. Bro. Woods married Miss Callie Malone, Dec. 11, 1868. To them were born four sons and three daughters; all but one survive him. He joined the Methodist Church, South, when young and was always a faithful member. He was sanctified at the Victoria camp meeting several years ago, and was known far and near as a good man. He went through the Civil War as a confederate soldier, as brave a one as enlisted, was wounded in his right hand at the battle of Perryville, and carried the scar to his grave. We miss his prayers and testimonies in church. A good man has gone to his reward. May God bless and comfort the widow, children and grandchildren.

Anna B. Hardy.

KIPER.

Mrs. Annie Kifer, beloved wife of W. G. Kifer, was born in Breckenridge Co., Ky., Dec. 9, 1891, and died at her home at Franks, Ky., Feb. 7, 1914. The funeral was conducted by Rev. T. J. Basham, the pastor. She was the daughter of J. W. and Margaret A. Hornback. She was married to Willie G. Kifer, April 17th, 1909. Her husband, one son, one daughter, her father, two sisters and three brothers survive. She was converted and joined the M. E. Church at about 16 years of age. She was one that was not satisfied to know they are converted and members of the church, but her heart went out after the unsaved. She loved all humanity and seemed to carry other people's burdens on her own heart, as our Savior did when on earth. She believed in a higher attainment in the Christian life, which she experienced a few years ago. She was a dear lover of church work and loved to be in meetings.

Annie lingered a long time with that dreadful disease, consumption. She knew for some time that she could not recover but she would sit in her rocking chair and pray for God to heal her if it be His will. She would say, "I am ready for Thy will to be done." The day she died she called Mr. Philip Kifer, her husband's father, and asked him if he would help Willie to raise her two sweet little children up in the right way, so when they had to depart this life they would be prepared to meet her in heaven. She has gone to swell the number of those to whom our Lord will say in that day, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me; enter thou into the joy of the Lord."

Farewell, dear, until we meet you again,
Where there will be no sorrow, parting
or pain;

I know that you will know us in that
land so fair,
Yes mother, our darling we'll meet you
up there.

Written by her father,

J. W. Hornback.

Williamsville, Ill.

JONES.

Thursday, July 30, 1914, the spirit of Mr. Geo. Jones took its flight to join the angels in that beautiful home above. Mr. Jones was born in Henderson county, Jan. 31st, and was, at the time of his death, 46 years and seven months, lacking one day. Oh, how he suffered, but we who knew him best, know that he is now with Jesus and other loved ones gone before. He leaves a wife and two little girls to mourn his loss. We know that it will never be home without papa and husband, but dear wife and mother, bow in humble submission to Him who doeth all things for the best, trusting, praying that God will enable you to so live that you may meet him up yonder where there is no sorrow nor pain. We believe that Mr. Jones has laid down the cross and taken up the crown that awaits all who love, serve and obey the Lord. We feel that the pearly gates have swung open and that he has entered the portals of glory and is singing around the great white throne. We would say to the sorrowing wife and children, weep not for your loved one, ere long you will go to join him and bask in the blessed sunshine of our Jesus' smile. Not many years and you will meet dear husband and papa where he will never be taken from you. Strive onward and upward and thereby gain an entrance to the beautiful gates and into that heavenly land which will be far more lovely to you

since you have loved ones there. A loving friend,
Lula Sandefur.

KNIGHT.

On July 12, just at twilight, the sweet spirit of Martin Luther, son of John Ethernorton and Mary Amanda Knight, left this mortal life. He was fifty-four years of age. He was united in marriage to Miss Ida Myers, eighteen years ago. To this union were born six children, all of whom preceded him to the glory land, excepting one little son of about five summers. He was strictly moral and honest from childhood. Several years ago he united with the Methodist Church and believed in Mr. Wesley's doctrine in its true sense. Dr. Knight cherished the thought of this grand experience and loved to talk about it. Being very prepossessing, he might have been one of the main factors in society, but instead of this, his attention was led to the poor, the broken-hearted and suffering humanity. In giving alms, he didn't give to be seen of men, but in a spirit of humility. Pray for his beloved wife, who is weak and nervous. His loving sister,
Lou Knight King.

EVANGELISTS' APPOINTMENTS.

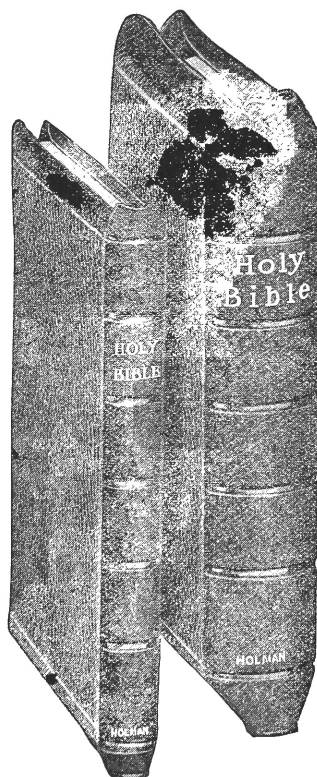
MISS LOUISE PINNELL.
Red Lodge, Mont., Oct. 4-26.
REV. FRED MESCH.
East Liverpool, O., Oct. 4-25.
REV. A. J. MOORE.
Thomasville, Ga., Oct. 12-26.
REV. L. J. MILLER.
Ruskin, Tenn., Oct. 16-26.
REV. O. H. CALLIS.
Adelle, Miss., Oct. 11-25.
REV. W. E. MCCOY.
DuQuoin, Kan., Oct. 11-31.
REV. C. W. RUTH.
Lansing, Mich., Oct. 16-25.
REV. W. W. MCCORD.
Ellenton, Fla., Oct. 19-Nov. 1.
REV. C. B. ALLEN.
Osborne, Kan., Until Oct. 18.
REV. A. S. CLARK.
Chase, Kan., Oct. 11-Nov. 1.
REV. Q. L. BENNETT.
Randolph, La., Oct. 16-26.
MRS. D. A. BREWER.
Piper City, Ill., Oct. 11-26.
REV. E. J. MOFFITT.
Grove, Va., October 7-18.

REV. JAMES V. REID.
LaGrange, Ky., Oct. 11-25.
REV. FRED CANADY.
Ozark, Ark., Oct. 2-Indefinitely.
REV. JOHN F. OWEN.
Pratt City, Ala., Oct. 5-18.
REV. JOSEPH OWEN.
Savannah, Ga., October.
DR. D. F. BROOKS.
Quaker Springs, N. Y., Oct. 11-22.
REV. W. M. JENNINGS.
Marion Center, Pa., Oct. 9-30.
REV. FRED ST. CLAIR.
Fitchburg, Mass., Oct. 4-25.
REV. S. M. HAYNES.
Griffin, Ga., Oct. 4-17.
REV. J. L. MITCHELL.
Brewton, Ala., Oct. 4-16.
REV. J. B. McBRIDE.
Mt. Zion, Tex., Oct. 9-19.
REV. W. C. MOORMAN.
Haviland, Kan., Oct. 4-25.
REV. GEO. W. SHEPHERD.
Louisville, Illinois, October.
MRS. JULIA G. SHORT.
Hanaford, Ill., Oct. 4-30.
REV. W. R. CAIN.
East Liverpool, O., Oct. 5-25.

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of each page makes this Bible Self-Indexed.

Specimen Part-page of Type.

ST. MATTHEW, 5.

15 ^b The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;
16 ^c The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.

Is. 9. 1, 2.
Is. 42. 7.
Luke 2. 32.
m. Mark 1. 14, 15.
m. ch. 4. 13, 14.
o. Mark 1. 16, 17, 18.
Luke 5. 2.
o. John 1. 42.

Christ's sermon on the mount.

2 And he opened his mouth, and taught them, saying,
3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.
4 ^c Blessed are they that mourn: for they shall be comforted.
5 ^d Blessed are the meek: for they shall inherit the earth.

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RETROSPECT—PROSPECT.

Rev. O. W. Miller.

As in the morning brightly shines
The rolling wave of the ocean;
So just beyond the night's confines,
I see the pines in motion.

As in the evening sparkle bright,
The twinkling orbs of heaven;
So in the morning's early light,
I see the snowflakes driven.

And now, the rolling ocean wave,
And then the pines in motion;
Together with the stars above,
And all old Nature's portion,

Remind me of the Father's love;
And of the Morning Star that shone,
The hills of Bethlehem above,
Which now to Heaven is gone;

That we, too, might shine above.
And be like Him in Heaven;
For there we shall be lost in love,
And pure like snowflakes driven.

Written in a pine forest one snowy
morning after I had returned from the
Pacific Coast.

JESUS, JESUS, PRECIOUS JESUS.

Charles Harris.

Jesus, Jesus, precious Jesus,
More than all this world to me;
May I, to Thy cross be faithful,
Till at last Thy face I see.

Storms may come but Thou wilt hold
me,

Till their chilling winds be past;
Till I anchor safe in harbor,
Saved forever from their blast.

Life is short and time is fleeting,
Like a vision does it pass.
May we hasten to the rescue,
Of the millions dying fast.

Just one look upon Thy glory,
Will suffice for labors done.

When we reach that golden city,
Saved at last by God's own Son.

Jesus, Jesus, precious Jesus,
At whose feet the angels fall.
Save, oh, save us from the tempter
Lest unguarded we should fall.

REMEMBER OCTOBER 4.

Margaret R. Pake.

O'er seas are coming bitter cries,
Father, son and brother dies,
Under summer's burning skies,
Oh God! in mercy rise.

Cattle low on unplowed hills,
Silent, one time busy mills,
Blood-red run the mountain rills,
Oh God! the tempest still.

Widowed woman breathes a sigh,
Helpless little children cry,
Old age grasps the mystery,
God sees the millions die.

How can He wait, how can He bear
To see Death's agents in the air,
And blood and carnage everywhere,
Oh, God, dost Thou not care?

"Be still, and know that I am God,
I mark each reeking burial sod,
On sin-cursed lands I lay the rod,
The sword obeys My nod."

"But pray! Pray on o'er millions slain
Till Jesus—King shall come to reign,
O'er sea and land, o'er hill and plain,
He comes! He comes again!"
Dedicated to our President.

PILOT POINT, TEXAS.

"We are in need of a divinely-called
matron for Rest Cottage. We are
praying God to send us the one for the
place."
J. P. Roberts, Supt.
Pilot Point, Texas.

LOUISVILLE, KENTUCKY.

The dear Herald has been a welcome visitor to my home for ten years. How often I have rejoiced in the Spirit, I cannot tell. I know I am in the narrow path and am resigned to whatever my Lord's will may be. I am 74 years old. I was converted at the age of 15; later in years, I saw that I did not have that peace that casts out all fear. I told the Lord if He would give me greater faith, I would fast and pray one day out of seven and I sought the Lord with all my heart; I fulfilled my promise from sun to sun, and when I had fasted three days, God answered my prayer. I thought I would die; it was instantaneous and with power; as it passed away, the brightness of God's glory shown around me. I did not know anything about sanctification. I knew God was with me, but the enemy tried to cheat me out of the blessing and God interfered and the victory was His. Fears and clouds that hung so heavy over me passed away. I could say, "I was once blind, but now I see." The Bible was a new book. Such wealth I could see in this dear old Bible, but always new to me. All praise be unto my dear Lord.

In 1913 my suffering was almost unbearable, but I trusted in God. I knew He had saved my soul, yet the things that I had not made right still stood before me and were in the way; my vision was not clear. In this deep, agonizing pain, I kept my eyes on the Lord and He seemed to hold me. He sustained me in this deep trial. While in this condition, God revealed to me many things I had neglected. When God saved my soul, Adam was cast out, and the Lord took me back over my life and showed me the rubbish Adam had left on me, and if I could have settled everything I would have done so. Adam leaves his rubbish on every saved soul, more or less; there is always something left, if we have eyes to see. Clean up the back life, take everything out of the way; it will stand between us and God. If our hearts are kept pure, God's love will flow through our souls like a river, because there is nothing in the way.

In the spring of 1914, I was very sick again. I thought the Lord might call for me. I was resigned to His will and willing to go; the way was bright and I had glory in my soul; nothing in my way.

May our Father bless The Herald family and keep them under the shadow of His wing.

Mrs. L. T. Mitchell.

"GIVE ATTENDANCE TO READING."

So said the Apostle Paul in writing to that young minister, Timothy, and so should our leaders declare today in writing to the churches. Cultivate the reading habit, Christian man and woman. Much depends upon it. Here is one loose screw in the religious machinery of thousands of lives. The people are not given to reading religious literature. And sad to say, they who are claiming a high Christian experience are as much offenders in this neglect as others. The holiness people need continually to be exhorted to read good books. And it is not simply reading, as if any sort of literature will do, but religious reading of the deep spiritual kind, treating of experimental godliness. The head needs to be informed and the heart needs to be kept warmed and fully alive to God.

No age has ever furnished so much good reading as this one, and so much of it of the very kind needed to feed the soul and illuminate the understanding. This leads me to say one does not need to go far to find much of this sort of reading, for the Pentecostal Publishing Company keeps a good stock on hand. And among the many good books now for sale at a moderate cost will be found that excellent book by that sainted and ascended man of God, Rev. S. A. Keen, entitled, "Faith Papers." Any one desiring to be informed as to faith and faith's work, let him read this publication.

A great regret to me is that so little is said these days about the work of faith, even by those who seem to make much of sanctification by faith. I welcome all literature of the safe and sound kind which treats of and throws light upon this vital subject, fraught with so much spiritual profit to him who informs himself on it. Send and get this book and read it carefully.

Clement C. Cary.

TWO KINDS OF WOMEN.

"He sat for a while marvelling about women. . . Among the women of his acquaintance it had always been the women whom no man would be likely to look at twice that had seemed to him most womanly. It had always been the women from whom no man could withhold a second glance that had seemed to him the most lacking in the higher, finer attributes of womanhood."

These striking sentences from a recent work of fiction suggest the kind of women who appeal to some men, but there are a variety of kinds. A preacher, who recognized this fact, has used his knowledge to great advantage in a volume of sermons entitled: THE WOMAN OF TACT, and Other Bible Types of Modern Women. Rev. W. K. Mackay has set forth in these sermons a series of character-portraits which are noteworthy for their accurate delineations of life. They will be read with a great deal of interest. Order of Pentecostal Publishing Company, Louisville, Ky.

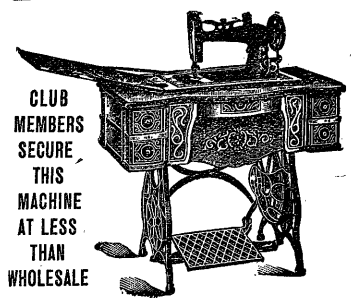
IS HE CRAZY?

The owner of a large plantation in Mississippi, where the fine figs grow, is giving away a few five-acre fruit tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a co-operative canning factory. You can secure five acres and an interest in the canning factory by writing the Eubank Farms Company, 708 Keystone, Pittsburgh, Pa. They will plant and care for your trees for \$6 per month. Your profit should be \$1,000 per year. Some think this man is crazy for giving away such valuable land, but there may be method in his madness.

"Winning Men to Christ," by Rev. Robert L. Selle. Cloth, 112 pages. Pentecostal Pub. Co., Louisville, Ky. Price 50 cents.

This is an able presentation of a supremely important and blessed calling, that of winning men to Christ. Its philosophy is sound and its methods are simple: "A song, a sermon, a prayer, a tear, a word, a look, a handshake is all that is needed many a time to win a man to Jesus Christ." The chapters are these: "Man is Man," "Sympathy for Men," "Respect for Men," "Depotment Among Men," "Approaching Men," "The Key to a

Man's Heart," and, the "Results of Winning Men to Christ." This little volume will help in the great work of bringing the world back to God.—Religious Telescope.



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THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor,
Mrs Bettie Whitehead... Office Editor

Louisville, Ky., Wednesday, October 21, 1914.

Volume 26, No. 41.
\$1.00 Per Year.

EDITORIAL—Rev. H. C. Morrison, D.D.

THE EVERLASTING KINGDOM.

"In the days of these kings shall the God of heaven set up a kingdom, . . . which shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44). It seems significant that just at this time when we are rapidly approaching the coming of the Lord Jesus and the setting up of His kingdom in the world, the great kingdoms of the earth's civilizations are being broken in pieces.

"Know therefore, and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the Prince, shall be seven weeks, and threescore and two weeks: it shall be built again with street and moat, even in troublous times." (Dan. 9:25). That the times just now are troublous, no one can doubt, and that Jerusalem in spite of the confusion and trouble in the earth is being rebuilt, is a fact that cannot be denied.

There is one thing of which we may feel perfectly assured; God's word cannot fail; what has been written in the Scriptures will be fulfilled. Jerusalem will be rebuilt, the Israelites will be restored to Palestine, the powers of this earth will be broken in pieces and the kingdoms of the world will become the kingdoms of our Lord and His Christ. These facts are plainly written in the Word of God. The Jews are returning to Palestine in great numbers; the city of Jerusalem is being rebuilt and the powers of the earth are being shaken. History is dovetailed into prophecy.

When our Lord Jesus Christ was in the world He had much to say of His coming again. He comforted the hearts of His disciples with the assurance that His going away was but for a time; that He would come back. Many times during His earthly ministry He made this promise and spoke definitely on this remarkably interesting subject. His disciples lived in this hope, wrote it in their epistles, preached it to the people, and the doctrine of the return of the Lord remained in the Church of Christ until the apostasy. Under the gracious influence of the Holiness Movement throughout the world, more or less in all the churches, under different names and organizations, there has been such a restoration of apostolic religion that the doctrine of the second coming has been greatly revived and multitudes of people are comforted and blessed with the thought that the coming of our Lord draweth nigh.

The world's wise men have been telling us that our civilization had reached a point of intellectual culture and unselfish philanthropy that practically made war among the

higher civilizations an impossibility. Those who read the Bible and have some spiritual discernment of its truths, have said all along that the times of war and bloodshed have not ceased, but while Satan continues to have such powerful influence in the world, selfishness, greed, war, and bloodshed will continue.

Men of mere worldly wisdom are telling us now that the nations will learn that war is so expensive and destructive, that the present war in Europe will be the last great armed conflict among the nations of the earth. They are entirely mistaken. If they read the Scriptures with spiritual discernment, they would see that the prophet plainly foretells a fearful human conflict that is to come later on in history. The nations who trampled upon the divine commandments, violated the Sabbath, rejected Jesus Christ and repudiated the Holy Scriptures will destroy each other. The judgment of God will be visited upon them and sinners will wreak vengeance upon sinners. Jesus Christ will come down to the earth in the midst of the riot and ruin of wicked men, bring order out of chaos, set up a kingdom of peace and reign and rule over those who have obeyed, loved and waited for His coming.

BISHOP JOHN C. KILGO IN KENTUCKY.

The Kentucky Conference met in Wilmore, Ky., Sept. 2. It was the first time this little city had ever undertaken the entertainment of an annual conference. The people of all the churches and of no church arose splendidly to the occasion. The conference was well entertained and highly pleased with the growth of our enthusiastic little city, the splendid new Methodist Church and the beautiful college buildings on Asbury campus. The general expression was that the Administration Building of Asbury College is one of the handsomest structures in the state. Of course this does not mean that it is one of the largest or most expensive by any means, but its architectural proportions are so perfect that it offers a most pleasing appearance to the eye of the observer.

No annual conference ever went forward more delightfully. Evangelist R. T. Coursey, of Maryland, was with us and preached twice each day to the delight and edification of the people. Bro. Coursey made a host of friends among us and received several urgent invitations to return and assist in revival meetings in a number of churches in the bounds of the conference.

Bishop John C. Kilgo presided over the Conference. He presided over the Kentucky Conference four years ago and completely won the hearts of our people. We were delighted to have him back and his presidency was with such fairness, his spirit so brotherly, his addresses so timely, pertinent and

eloquent, his Sunday morning sermon so powerful and spiritual, his association with the brethren so delightfully companionable, that we were all bound to him with a renewal of Christian fellowship and affection. Bishop Kilgo is an old-time Methodist and a Bishop of the old type, whose presence is felt throughout any community he touches. His loyalty to the Word of God, his devotion to Methodism and her great saving doctrines, his contempt for the new theology and all the driftwood of false theories and unscriptural teaching that have floated in upon us, and his great desire for a genuine revival of spirituality in the church and the salvation of lost souls make him one of the most conspicuous and powerful men in the Methodism of our times—a standard-bearer worthy of the high office he holds.

At the close of the Kentucky Conference I went at once to the West Virginia Conference where I had been engaged to preach to the conference during its session. It was my privilege to preach to that body twice a day, once three times a day, during its session. It was the first time that I had visited the conference. I was delighted with the splendid personnel of the body; an army of strong, clean, earnest men; not a few of them with large heads and broad, striking faces of the old-time type of Methodist preacher.

I was delighted to meet with a number of friends of former days; Rev. F. S. Pollitt, pastor of a large and growing Methodist Church at Ashland, Ky., a man of ripe scholarship, a devoted pastor and an excellent scriptural preacher and powerful force for all things that are good in the community in which he lives and labors. Rev. U. V. Darlington, once a prominent pastor in the Kentucky Conference, and now presiding elder in the West Virginia Conference, a scholar, a Methodist, a great pastor, an efficient presiding elder, a strong and forceful preacher, who could easily fill any pulpit in Southern Methodism. We also met with Brothers Carter and Gosling, worthy and beloved ministers whom we knew in the years ago and had not seen for perhaps a couple of decades. I have never been treated with more courtesy and brotherly love than by these brethren.

St. Albans, the seat of the Conference, is a beautiful little city. The pastor, Rev. J. W. Jackson, an old Asbury student, and much beloved, has built a beautiful new Methodist Church for which I preached the dedication sermon during the Conference. Bishop Kilgo dedicated the building. Bro. Jackson, with his charming wife and sweet little baby boy named for Dr. Mann and myself, live in a handsome parsonage.

Something more than a year ago Evangelist H. W. Bromley, assisted Bro. Jackson in a revival meeting in which a large number of souls were converted, among them many

(Continued on page 8.)

Divine Healing Is Scriptural.

Rev. J. M. Wilson.

There are very few Christians who do not believe in the power of God to heal the sick, but many seem to think that the gift and practice of divine healing were conned to the time of Jesus and the apostles. Now, what is our proper attitude to the subject?

We believe in Christ. We believe He healed the people when He was here in the flesh. Should we be accounted fanatics if we believe He heals now? We believe also that the apostles healed by divine power through prayer and faith. Is it not possible then, that men of our time may have and exercise the same power? And if so, why is it that the Church does not retain and practice divine healing? and why are not all the ministers of the gospel healers?

It must be admitted that the Church, in a general way, does not claim to retain the healing power, and for the main reason that the greater emphasis is given to the spiritual work as the more important. It is to be admitted also that the "gift of healing" has been too much neglected. Divine healing was a sign of divine power with Jesus and the apostles in the origin of the Church, and why should it be less so in our time?

Let us remember, however, that the Scriptures do not authorize us to adopt the theory that all are to be healed; nor that all Christians, nor even all ministers of the gospel are to be healers. St. Paul, though he had power to heal others; himself had a "thorn in the flesh" (the messenger of Satan to buffet him); and he tells us that he besought the Lord thrice for deliverance; and the Lord gave him to understand that the grace of endurance was better for him than healing.

Then we find in the 12th chapter of 1 Cor., that God the Holy Spirit bestows the GIFTS of wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, and tongues, dividing to every one severally as He (the Holy Spirit) will. So all are not to receive the same gift, and no one is to receive all of the "gifts of the Spirit."

And we find in verse 28, that the gift of healing is not first in importance, but fifth in the category of "gifts." Paul says: "God hath set some in the church, firstly apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings," etc. Then in verse 30, he asks, "Have all the gifts of healing? do all speak with tongues? do all interpret?" So it is clear that each one is to exercise his or her own gift.

Therefore, the preachers of the gospel pursue in a general way the calling of prophecy or preaching. They feel called to preach and not to heal. They leave that to those who have the "gift of healing"—usually to the doctors of medicine.

We are not prepared to say that the ability of the doctor of medicine is a direct gift of the Spirit. His skill is an acquired gift, but there is no good reason why it should on that account be entirely separated from all divine connection. Many physicians claim to depend upon God for results in all their practice. And let us keep in mind that any cure of disease by any process whatsoever, is either a divine work or a work of Satan. The divine Being created all the chemicals and medicinal herbs and gases from which the medicines are made; and He created the man and the brain and the intellect by which the chemist and the physician acquire the skill to compound the drugs and diagnose the disease and administer the proper antidote in the practice of the science of medicine to effect a cure. Medicine has been reduced to a science by discoveries in chemistry and experiments upon diseases through the past

centuries. It is known now that certain chemicals will have a certain effect on the human system, and, if properly administered, will cure certain diseases. That is, certain medicines will kill certain disease germs without destroying human life. This being the case, it would seem to be perfectly legitimate to employ medical aid. The healing of the sick without the use of medicine seems more miraculous, but is it really so? And if we should neglect the use of medicine when its value is known, could we reasonably expect healing? If Naaman had not washed seven times in the Jordan—if he had not used the means provided, would he ever have been healed?

But we have to reckon with the fact that there are many physicians who make serious mistakes in the practice of medicine, and there are many diseases and complications of diseases that the best of them cannot control and do not understand. Then there are some diseases like leprosy and other forms of tuberculosis that the medical profession do not claim to be able to cure. And "Christian Science" (?) never has cured any such diseases; but Christ has.

The fact also remains that people get sick; and if they fail to find healing in the Church they will seek it elsewhere.

Most people seem to know the needs of the body better than those of the soul; and some are much more interested in the welfare of the body than that of the soul, and some are altogether interested in the temporal life and care nothing at all for the life eternal. They are carnally-minded and spiritually dead. Then there are others who are deeply interested in both temporal and spiritual life—both soul and body. All these, when they become diseased and realize that they are likely to die soon, become interested in healing.

The fame of Jesus as a healer of the body is what drew the people after Him from every quarter—some to be healed, and others to see the miracles. And Jesus healed the body that He might also save the soul. And so it is today. People want their bodies saved, and will go to any expense and to the ends of the earth to find a healer; and will believe almost anything, or will say they do, in order to get help for the body. And many of the pseudo healers take advantage of this fact for their own advantage. Mary Baker Glover Eddy made more than a million dollars out of it, and her disciples are still speculating upon the credulity of an unsuspecting public. Her conglomerate nonsense is invading the precincts of the Church, and many Christian people are going after it because the Church has neglected to give due emphasis to the subject, and to instruct its membership in the true way. But there is still virtue in the Church, and power with God. Let us take a sane view of the matter.

The Scriptures give ample instructions on the subject of divine healing. Some of the prophets of the Old Testament, and the Apostles of the New Testament practiced it. But it is interesting to note that only two of the prophets of Israel prior to the Christian era practiced divine healing, and they were Elijah and his immediate successor, Elisha—only two healers in 4,000 years. And only Peter and John and Paul are definitely mentioned among the first disciples of Jesus as exercising the gift of healing. So it is safe to say that the practice is as prevalent within the present century as in any century of the past; yet the genuine work of divine healing, when separated from the spurious is about as rare as ever before. We do not say

it is as it should be, but simply call attention to the fact.

Now, "To the word and to the testimony." The Apostle James says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14, 15.

Here is apostolic authority for the doctrine and practice of divine healing in the organized Church. Notice James says, "The prayer of faith shall save the sick." Two gifts of the Spirit are to be exercised in this case—the gift of faith and the gift of healing.

Now let us discriminate between the gift of the Spirit and the gifts of the Spirit. The gift of the Spirit is the Holy Spirit given as the Holy Ghost was bestowed on the day of Pentecost, while the gifts of the Spirit are certain powers that are developed in those who have received the Holy Spirit—power or ability to do certain things as a result of being filled with the Holy Ghost. The gift of healing is the power or ability to pray the "prayer of faith" for the sick. So the gift of healing involves or includes the gift of faith. Every one has the *grace of faith*—the ability to believe to the saving of his own soul—but the *gift of faith* means faith to believe that another will be saved or healed.

But the one who has the gift of healing cannot pray the prayer of faith for all, but only for those who are going to be healed—those who will meet the conditions of healing. Faith only believes what is true. The anointing with oil is not supposed to have any medicinal effect, yet if the cure is effected with or without medicine, what is the difference. But if you get a doctor, get one who is a Christian, and unite your faith and prayers with his and trust in God for your recovery.

THE PROCESS.

How are we to get the benefit of divine healing? Get on the promises. If there is any good reason why you should be healed, plead it at the "throne of grace." If you can serve God better with a well body than with a diseased one, and you are sure you will do it, and will consecrate yourself, spirit, soul and body, to Him; if you do not need a "thorn in the flesh" to keep you humble "lest you should be exalted above measure;" if your children need your parental care and help; if your life and help are needed by others who are dependent upon you, then make your plea on that ground; and remember such scriptures as the following: "Lord, if thou wilt, thou canst make me clean." Matt. 8:2, 3. (Turn to each of these passages and read them carefully and prayerfully.) "And Jesus put forth His hand and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed." "And Jesus saith unto him, I will come and heal him." Matt. 8:7. "And Jesus said unto the centurion, Go thy way; and as thou hast believed so be it done unto thee. And his servant was healed in the selfsame hour." Matt. 8:13. "He giveth to all life, and breath and all things." Acts 17:25. "In Him we live and move and have our being." Acts 17:28. "In the name of Jesus Christ of Nazareth rise up and walk." Acts 3:6. "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us; And if we know that He hear us, whatsoever we ask, we know we have the petitions that we desired of Him."

REMINISCENCES OF SIXTY-FOUR YEARS IN THE MINISTRY.

REV. F. D. VAN VALKENBURGH.

When the question was asked April, 1813, at the Philadelphia Conference, "Is there anything against Henry Boehm?" Bishop Asbury rose and said in his nervous and emphatic manner: "For five years he has been my constant companion. He served me as a son; he served me as a brother; he served me as a servant; he served me as a slave."

Of Bishop Asbury Boehm says: "He had a fine forehead, beautiful white locks, which hung about his brow and shoulders and added to his venerable appearance. There was as much native dignity about him as any man I ever knew. In dress he was a pattern of neatness and plainness. He wore a low-crowned, broad-brimmed hat, a frock coat, which was generally buttoned up to the neck, with straight collar. He had great administrative ability. He was wise and far-seeing, and kept his work planned and mapped out beforehand. The mass of appointments were arranged before conference, so that few changes needed to be made. I used to transcribe them for him before they were read out: the preachers tormented me to know where they were going, but I was silent, for secret things belonged to the Bishop, revealed things to the preachers. He had an almost intuitive knowledge of men."

"It has been supposed that he was an inferior preacher, though superior as a governor. But this is a mistake. I have heard him over fifteen hundred times; his sermons were scripturally rich. There was a rich variety in his sermons. He could be a son of thunder or consolation. He was great at camp meetings, on funeral occasions, and at ordinations. He was 'instant in season and out of season.' He was fond of singing. He had a full bass or organ-like voice. He married a great many. Multitudes were baptized by him. In 1815 when traveling with him near Xenia, Ohio, we were kindly entertained by a family named Simpson, and he baptized a little infant and called him Matthew, (afterwards Bishop)."

"Bishop Asbury possessed more deadness to the world, more of a self-sacrificing spirit, more of the spirit of prayer, of Christian enterprise, of labor, and of benevolence, than any other man I ever knew. He was the most unselfish being I was ever acquainted with. Bishop Whatcoat, I loved. Bishop McKendree, I admired. Bishop Asbury, I venerated. Of William Walters he says: 'Few holier ministers has the Methodist Church ever had than William Walters. I rejoice that I was permitted to hear him preach and to be his guest; to eat at his table, to sit at his fireside, to enjoy his friendship and hospitality. His house was for years a regular preaching place. In 1833 at the age of eighty-two, he died in holy triumph. His name will go down to the end of time bearing the honored title of the *First American Methodist Traveling Preacher*.'"

Of Bishop Whatcoat he says: "I was personally acquainted with him for sixteen years. I had seen him at my father's house long before he was elected Bishop. I was present at his election and ordination, and I was myself ordained a deacon by him. I have heard him preach often, have traveled with him hundreds of miles, have been with him in many families, enjoyed his friendship, and had the benefit of his wise counsels. He loved everybody and all loved him in return. As a Bishop, he was a safe counsellor, for he was wise in judgment. He was a good presiding officer. He governed by the law of kindness, and the preachers all venerated him. In the pulpit he excelled. He could meet and mould an audience as few men ever did. The holy anointing rested on him, and a peculiar unction attended his words. He professed purity of heart, and no one who knew him doubted his being in possession of

it. A holier man has not lived since the days of the seraphic Fletcher, whom in some respects, he strikingly resembled."

He adds, "Bishop Asbury said of him, a man so uniformly good I have not known in Europe or America." On the way to the South Carolina Conference, on Nov. 25th, 1808, he says, "it was here I first saw the Southern preachers and for the first time that beautiful and amiable youth, William Capers. At this camp meeting he was licensed to preach, and also recommended to the annual conference." At the Western Conference, held at Liberty Hill, Tenn., he says: "This was the first Conference Wm. McKendree attended as a Bishop. The appointments were Ohio District, John Sale, P. E., Kentucky District, Wm. Burke, P. E., Mississippi District, Jacob Young, P. E. John Clingan was appointed pastor for Illinois, and Jesse Walker for Missouri."

Of the General Conference of 1800 in Baltimore, he says, "Sunday, the 18th, was a great day in Baltimore. Rev. Thos. Coke, LL.D., preached the ordination sermon in Light Street Church. That afternoon Jesse Lee preached. The Lord was there in a powerful manner. On Monday Richard Sneath preached in the evening. Eight were converted and about that number received the second blessing."

In 1806, just as the record was made in his journal, he gives account of some camp meetings which made, as Bishop Asbury said, "Our harvest seasons." "In June we held a camp meeting on Dover Circuit; on the first day 47 were converted, and 39 sanctified. This is the way they looked for things in those days: while penitents were pardoned, the saints were purified. Friday morning the work went on gloriously, and at sunset they reported 100 converted and 75 sanctified. The next morning they reported 62 converted and 53 sanctified. Thos. Boring preached on Saturday 8:00 a. m., and W. B. Lacy at 3:00 p. m., and Thos. Dunn in the evening. There were 146 converted and 76 sanctified during the day. The next morning they reported 156 converted and 116 sanctified, during the night. Sabbath was a great day in Israel. At sunset they reported 339 conversions and 122 sanctifications. What a Sabbath! Peter Vannest preached at 8:00 p. m.; 81 converted and 68 sanctified. On Monday morning Wm. Hardisty preached; in the afternoon Bro. Jackson, and Jas. Herron in the evening. There were this day 264 conversions and 50 sanctifications. Agreeable to the report of those who were most active in the work, there were 1,100 conversions and 600 sanctifications at this meeting." He adds: "This may seem an exaggeration, but the record was made at the time, and there could be no object to state anything but the truth, for it was written simply for myself alone and not for others."

"On July 15th the camp meeting began near Dover. We had been preparing seats for 6,000 persons. There were 400 tents, wagons and carts within the enclosure. During this meeting there were reported 1,320 conversions and 916 sanctifications. This is wonderful. I give the figures just as I wrote them in my journal in July, 1806. Shall these eyes, before they are closed in death, ever witness such scenes again? Shall these ears ever hear such cries of distress, such shouts of joy, such songs of victory? Shall this aged heart ever feel such shocks of divine power as I felt on that consecrated ground?"

And so the record goes on. Somehow, reading these records has caused me to feel that one of three things must be true now! First, people are better, and do not need the change that these had; second, they are harder and worse, and will not receive the truth, or third, the gospel now being preached is more or less emasculated, and does not accomplish results as formerly.

CONFLICT AND CONQUEST.

REV. CHARLES B. ALLEN.

The desire for spiritual victory is general. Inquiry is made as to the way to secure an experience that will lead to abiding victory. In every case the forerunner of victory is *battle*. Conquest is preceded by conflict. The attitude of the public mind is in opposition to this fact as it applies to affairs spiritual, and we are cautioned not to say much about the price of spiritual victory but in place of that to hold up before the seeker the assurance of triumph.

In these thirty years of trying to lead souls to Christ we have found very little result that had any staying quality in it when the person interested was not fully warned that he might expect to *fight* his way in, and likewise *fight* his way daily to the end. This is true without regard to the place he may attain in the journey, whether it be at the outset or if he be nearing the place of final and honorable discharge. The enemy will be delighted if on the very verge of the Celestial City he can again, "entangle you in the yoke of bondage," and drag you down to the pit. Eternal vigilance is the price of our spiritual liberty. The foe of your spiritual emancipation is ever on the picket line scouting. If he finds you unwatchful he will leap the ramparts and take the citadel.

When St. Paul went about to comfort and confirm the saints he took a text that declares him to be a faithful undershepherd. (Acts 14:22.) "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we *must* through *much* tribulation enter into the kingdom." My! what a wholesomeness in that way of plainly putting the facts. He did not try in some superficial way to get some more people to join their number for the purpose of anything in the line of our modern entertainments, sports, and hikes, promoted in the name of the Lord for the purpose of holding our people young and old. No! No! The call to "Sacrifice," and the call to "Martyrdom" will exactly cover the facts in the case where there is any valid relationship to the risen Lord.

"This world is not a friend to grace,
To help us on to God."

This world is not now, never has been, and never will be a friend to grace, to lead us on to God. Every incitement in the line of "this world" runs counter to godliness and salvation. If that were not wholly true Jesus would never have spoken so frequently and plainly against, "this world," and its friendship. It was never the purpose of the Lord, nor is it the experience of His followers, that fidelity to Jesus put mourning on the things of the present life. A thousand times no. No hint of anything of that sort. When the soul finds its Lord in sweet fellowship and personal salvation *then*, "The trees of the fields clap their hands," and "The morning stars shout for joy." This old world for once stands out in its true wealth and rarest beauty. But that high point of wealth and beauty is *never* realized till the soul is utterly cut off from the godless in this world and hangs sheer of Christ.

"Conflict and Conquest," are to be intermixed till we swing into the gates of the City, if the message of the Book be true. John on the Island, settled that when he tells us, (Rev. 7:14), "These are they which came out of *great tribulation*, and washed their robes and made them white in the blood of the Lamb." Paul says, "Great tribulation" here. John says, "Much tribulation" is the credential that admits us through the gates into the City. Since, "Conflict and Conquest" is the divine program for the life we now live, we might well bare our breasts to battle, assured that if the furnace is seven times hotter, the victory will be seven times bigger.

Denver, Colorado.

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

A GOOD SUBSTITUTE.

We are going to give our space this week to a most interesting contribution sent in by Dr. W. H. Morse, and we are sure our readers will agree that we have given them a fine substitute for our column.

We are so crowded for space in THE HERALD, and there are so many good things coming in, that we often find it impossible to give place to many things we consider worthy and that would be most edifying to our people. We pray this little incident may prove a blessing to one and all, and if there should chance to be one who reads this, who does not have this "Something more" this Italian was so earnestly seeking, may they seek with a whole heart until they find the satisfying portion. God is no respecter of persons and is willing and waiting to give to each seeking soul that which it is panting for. Let each one of us covet the grace that will enable us to be all the blood has power to make us.

THE RECEPTION OF THE HOLY SPIRIT.

W. H. MORSE, M. D.

"More?" I repeated.

I looked at the man in surprise.

"More?" I repeated.

"Sure!" was his reply.

He was an Italian, and his attitude and words were those of a beggar; and yet, he was no beggar, and still he begged. I had taken a great deal of interest in him. He had come to this country indifferent to his religious obligations, nominally a Roman Catholic, but all out of tune with Romanism. The W. C. T. U. had found him and he had become converted. His conversion made him an enthusiastic and zealous Christian, and he had at once gone to work, leading others to Christ. In this service he had done splendid work, and was still active in its pursuit when he announced that it was his purpose to carry his missionary work across seas to Italy. Tearfully, he told of relatives and friends who had no knowledge of Christ as a Savior, and who had never seen or heard the message of the Word of God. He had the gospel in his heart, and the love of God constrained him to take it in his hand as well, and go to the homeland with an equipment of the Scriptures in the vernacular. The enthusiastic way in which he spoke of the project was good to hear, and he was encouraged by all who knew him to carry out his plan. But that evening he had come in, his face shining, his eyes bright, and a smile on his lips, to say,

"Something more I want."

He had been furnished the equipment, fifty New Testaments and thirty Bibles. This, he had declared, was sufficient for his needs. I did not quite like it that he asked for "more." He comprehended on the instant.

"O, mio!" he said, "It was not that I want more Scriptures. O, no! What a generous lot I have! So many, thanks! But, something more I want! Something more I must have!"

I let him go on to make his meaning clear. "It is this," he said. "I must have what is promised me. See? How else can I be a missionary?"

"Something more promised you?" I asked.

"Why, sure!" was the confident reply. "Is it not so? Is not the great promise of the New Testament that the Holy Spirit will be given to believers? O, it is so! It is one thing to be convicted of sin and guilt, and feel the need of a Savior, as I felt it. I did feel it, and I found Him, blessed Lord! But it is something else to realize that I must

have the Holy Spirit. Indeed, I must. I must have Him to enlighten my mind, to purify my heart, to brace me up, to give me understanding of the Scriptures."

We talked together more than three hours, and he left at midnight, still insisting that he must have the pentecostal blessing, or in default of it, he could not go, as he had intended.

"Why, sir," he said with emphasis, "how can one be a missionary without the Holy Spirit?"

I was away from town after the evening of this conversation for some time. On my return the once girl informed me that this man had been to see me every day during the last week, and was impatient, and that he was coming again that noon. He came.

"Doctor," he said, as we shook hands, "I have had the reception."

Here was another ambiguous remark, although I suspected his meaning at once.

"I have received the Holy Spirit of promise, and am now fit to go home to tell my friends," he said. "Why, it is very plain! Just as the Savior is offered to every unconverted soul, and pressed upon his acceptance, so freely is the Holy Spirit offered to every believing soul. He is so ready to come when one wants Him. And I wanted Him badly, no, goodly. I really did. I had no advantage for the missionary work until He came into my heart. I just said, 'If you please, dear Jesus, I want the Spirit of light and love, of power, of wisdom, of understanding. I cannot do without Him. Amen.' He came. I am full. In Him I rejoice, and am happy. Now I can be useful. How could I be content without Him to help me?"

He was indeed serenely happy. The following day he left for New York, and sailed for Naples. His mission was wonderfully blessed, and he spent a profitable winter as a colporteur and real missionary, and saw splendid fruits from his labors. In the spring he returned, and all the past summer has been hard at work as a plumber, getting money to invest in Scriptures, purposing to spend the coming winter in Italy again. The war does not deter him. His whole heart is full of his purpose, and in that heart is the Holy Spirit. Only an Italian plumber, but what a truth he teaches! In the fulness of his faith he believes that one cannot be a missionary of the cross, a servant of Christ, without the Holy Spirit, as promised in the Word. What a lesson is this to the great majority of Christians who are content to live without Him! Does it not account for some failures?

EVANGELISTIC AND PERSONAL.

Rev. J. B. Kendall began a meeting with Rev. R. L. Selle, pastor of Scott Street Methodist Church, Little Rock, Ark., October 11. The meeting will continue three weeks.

Rev. Andrew Johnson, of Wilmore, Ky., passed through the city last week on his way to Conway, Ark., to assist in a meeting. He has recently closed a good meeting at Carrollton, Ohio.

Mrs. Rose Potter Crist: "An altar filled with the Christians seeking holiness gives promise of sinners seeking pardon. We closed at Hoxie, Kansas, Oct. 11. Our next engagement will be Goodland, Kan."

Rev. F. DeWeerd: "We have recently closed a great meeting at Proximity, N. C. Crowds packed the house and on Sunday

nights about 200 were turned away. Over 100 sought the Lord for pardon or holiness. We began a four days' convention at the opening of the Bible School at Greensboro, and had nine seekers last night."

Rev. W. L. King: "Notwithstanding the sickness and death of the father of an ex-governor and present United States senator, a few rainy nights, and the presence of the enemy of revivals, we had a good time in our meeting at Swansonville. About 18 professed heart purity, 17 were converted and the church is enjoying a revival. The writer rejoices in having a little part in the campaign for statewide prohibition in Virginia. The Lord's people looked up and He gave us a neat little majority of 35,000."

Rev. T. E. Cox and Miss Emma Turbeville have just closed one of the most successful meetings at Walnut Grove, this section has ever had. A young man was saved in July and he went to work trying to get a place to hold a meeting, but he was denied the privilege of the schoolhouse and the church organ, so he procured a tent and secured the above workers and from the first service souls began to find the Lord. Some fifty or sixty were saved and sanctified and a church established with a goodly number of substantial supporters. Miss Laura Turbeville rendered most helpful service at the organ.

The annual meeting at Greeneville, Tenn., conducted by Rev. Bud Robinson and W. B. Yates, was a fine meeting. This was the eleventh time Bro. Yates has been there, and he never sang better. There were a number of professions of reclamation and sanctification. The attendance was unusually large throughout the meeting. The pastors, with one exception, attended. Bro. Oliver, pastor of the M. E. Church, was present nearly all the time. The tabernacle has been completed and nearly \$400 were raised the last night to make further improvements.

Rev. O. H. Callis: "Gibson camp is going well this year. We are glad to report that much of the fruit of last year's camp is sound, and a goodly number of professions have been made this time. The greatest obstacles confront the camp this year since its beginning, but in spite of it all the work goes on with the usual interest, and those standing by it are more than determined that it shall succeed. The people sing better than they ever have, and the young people are taking right hold of the work. Long live Gibson camp with God's richest blessings upon it."

Great Holiness Convention, Cincinnati, Ohio.

October 27th to November 1st.

St. Paul's M. E. Church,
Everybody Invited.

All holiness camps, schools, churches, or other holiness organizations are entitled to as many delegates as they choose to send. Such delegates should be reported at an early date if they wish entertainment engaged before arrival. Let the people pray, plan, and attend this great meeting. Music Hall has been secured for the Sunday services of this Convention. Let's pack this great Hall for Jesus' sake.

For further information address the correspondent, Millie M. Lawhead, Van Wert, Ohio.

THE KING IS AT THE DOOR.

By Rev. J. Gregory Mantle. No. 1. The Next Great Event.

PRAYER.

O God, Who in the fulness of time didst send Thine only Son to redeem men from Satan's power, and Who has promised to send Jesus again to this poor, distracted world, to bring order out of confusion, and to take to Himself His great power and reign, I beseech Thee to enable me, not only to look for His Coming, but to hasten it. Be pleased to enlighten my understanding, giving to me clear apprehension of Thy program, that I may intelligently co-operate with Thee in the fulfillment of Thy gracious purposes. Deliver me I entreat Thee from all ignorance, prejudice and misconception, so that when the King comes I may be found ready to share in His triumph. I ask this in His Name and for His sake. Amen.

"When ye see these things coming to pass, know that He is nigh, even at the doors." (Mark 13:29, R. V.) "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." (Luke 21:28).

What is the next great event in the world's history? This is both an interesting and momentous question. It was raised recently in conversation with a preacher of the Gospel who declared he was looking for a widespread revival of religion. I could not share his expectation first, because I find no Scripture to confirm it, and second, because the condition of the Church of Christ absolutely precludes any such hope.

I venture to submit that "the falling away" predicted by the Apostle Paul is rapidly taking place. "That day shall not come," he says, "except there come a falling away first." (2 Thess. 2:3). The apostasy of the church is wholesale. Every fundamental doctrine is openly flouted in Theological Training Colleges, and in the pulpit. The authority, supremacy and sufficiency of the Bible is denied. The deity of Christ, His virgin birth, His miracles, His sinlessness, His atoning work on Calvary, His Resurrection, His session at the Right Hand of the Majesty on High, and His coming again, are all denied. As the editor of this journal has pointed out, over and over again, the doctrine which John Wesley regarded as the peculiar *depositum* of Methodism, the doctrine for the promulgation of which the Methodist Church was called into being, is today repudiated and rejected.

Well do I remember the commotion made by Ingersoll in America, and Bradlaugh in England, when they derided the glorious Gospel of the blessed God, and threw themselves heart and soul into a propaganda of blatant atheism. But there is no need for such propagandists today. Their work is being done with far greater success in the professors' chairs, and in the pulpits of an apostate Christendom.

Professor Foster of the Chicago University does not mince matters. He says: "Gone are the old ideas of religion; gone is the old notion of the divinity of the sacrament, of the efficacy of prayer, of the authority of the Scriptures, of the divinity of Christ; gone, even, is the former view of the immortality of the soul. And there is in its place only the modern idea of efficiency, which emphasizes temporary success and does not answer the question of the rest of the spiritual. Caught up in the world-agony, the poor soul must find rest and refuge in the very bosom of reality."

What need is there of men of the type of Ingersoll, when you have professors like this. The Presbyterian University of Princeton

has always enjoyed the reputation of being staunchly orthodox, but in a powerful pamphlet entitled "The Devil in Cap and Gown," Dr. Ottman, himself a Presbyterian, challenges the attitude of Professor Miller, associate professor of Biblical Instruction at Princeton. This Professor has recently published his views, in which he describes Jesus as "an exalted personality." There is no recognition of the Divine Sonship of the Savior, or of His great mission of redemption. It is a studied depreciation of the glorious Son of God, with doubt disclosing itself in every line. To describe Jesus as "an exalted personality" is what might be expected from a Hindoo, a Buddhist or a Moslem, but from the lips of a Professor in a Christian University it is a mockery, and a derision and a blasphemy.

One more illustration must suffice in proof of my assertion that the apostasy is not coming, *but is here*, accomplishing its disintegrating and destructive work, without let or hindrance. Dr. W. S. Rainsford, an apostle of the New Theology, says of the New Birth: "I never experienced it; neither did any member of my family. When I first began to preach, I made the common mistake of compelling people to believe that they must be born again before they could become children of God." Whatever this New Theologian lacks he certainly does not lack candor.

Who can look for a widespread revival of spiritual religion under such conditions as these? What with false doctrine, the ruthless rejection of holiness, and the appalling encroachments of worldliness, where is the atmosphere in which the Holy Spirit can work, in which a revival is possible? Nay, the present type of Christian living is so unworthy; so far below the New Testament standard; it is such a caricature of Pentecostal piety that God will never allow it to be propagated.

The next great event is the Second Advent of Jesus, and there are all the signs that the King is at the door. Jesus said, "When ye see a cloud rise out the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, there will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" (Luke 12:54-56).

The doctrine of the Second Advent has suffered greatly from the hands of its friends. Again and again preposterous theories have been advanced. Bold calculations have been made in prophetic chronology. Sensational announcements, and extravagant speculations have been made, creating great curiosity and excitement. But as Dr. Campbell Morgan says: "Every attempt that has been made to fix a date, even approximately, has brought the truth into discredit, especially in view of the fact that many predictions have been made, and changed with startling adroitness, in order that the date might still further be postponed, in view of previous mistakes."

All these endeavors have served the purpose of verifying the solemn words of Jesus: "It is not for you to know times or seasons which the Father hath appointed in His own right." (Acts 1:7). Words by which, as Augustine says, "*Omnes calculantium digitos resolvit*," "He puts down the fingers of all that count the times."

Because others have been rash and presumptuous, there is however, no reason why we should be ignorant and stupid, or regard this subject as a theme only fit for dreamers

and fanatics. Think of the prominence given to this doctrine in the Scriptures. It occupies a unique place in the Bible. It towers far above every other doctrine. A careful reading of the Old Testament reveals the fact that more than a third of the Bible is devoted to prophecy. Is it any wonder that the Higher Critics have been so bewildered in their expositions of the Old Testament, when it is remembered that three-fourths of prophecy is yet unfulfilled? How hopelessly at sea such professed interpreters of God's Word must of necessity be when they deny or ignore the Second Advent of Jesus?

When Kepler was making his investigations of the planetary and stellar worlds, seeking to discover the true law of planetary motion, he made seventeen successive experiments before the eighteenth and successful one, which disclosed the true path of a planet's orbit. When he put the proper key in the lock, the doors that had been shut for millenniums flew open, and Kepler flung up his hands in rapture, and said: "Oh, Almighty God, I am thinking Thy thoughts after Thee!" He was so overwhelmed that he knew not how to contain his ecstasy. Similarly in our study of the Scriptures, when we find God's key, those portions of the Word of God which heretofore have been closed and sealed to us, fly open, and we reverently walk in chambers of mystery, hidden from the wise and prudent, but revealed to babes.

When we turn to the New Testament the doctrine of the glorious appearing of Jesus, shines out in all its brightness and effulgence. Such is its towering prominence that there are more references to this particular topic than there are pages in the New Testament. Of all the seven or eight thousand verses of which it is composed, one out of every twenty-five points forward to Christ's second coming. There is not a Christian grace or virtue for the enforcement of which appeal is not made to this blessed hope. That aspect of the doctrine we will consider in detail on a future occasion.

The explanation of this prominence is simply that our Lord's second advent is the objective point to which all God's past and present operations are tending. It is the crowning fact in His redemptive work, and therefore it is the truth that stands out preeminently. "Christian faith and hope," as the sainted Dr. Seiss says, "have no outcome but in the glorious Apocalypse of Jesus. There is no gladder promise in all the Book of God than this last word of Jesus to His people, 'Yea I come quickly.' It is the promise of promises—the crown and consummation of all the promises—the coronation of all evangelic hopes—the sum of all prophecy and prayer. Nature and grace alike proclaim a glorified Messiah come again from heaven in His Almightiness, as indispensable to complete their appointed course. Nature calls for Him thus to come, to rectify her unwilling disorders, to repair her shattered structures, to restore her depressed energies, to vindicate her voice of conscience long despised, her sublime testimony to the Creator so long questioned and overlooked. But grace sends forth a still mightier call. If the whole creation groans and travails together in pain for the manifestation of the sons of God, how much more these sons of God themselves!"

The absolutely literal fulfillment of all which the prophets foretold of Him who came the first time to redeem the race, invests with certainty alike fulfillment of ev-

(Continued on page 9.)

EVANGELISTIC

WAGARVILLE, MICHIGAN.

We recently closed a blessed twelve days' meeting in the Methodist Episcopal Church in Wagarville, Mich., the people of another M. E. Church, three miles away, joining with the Wagarville people in the work.

Wagarville is regarded as a difficult field in which to promote the work of salvation. One prominent evangelist told us that he held meetings in that place for five weeks without having a single soul converted. There had been considerable opposition to, and prejudice against the doctrine of holiness. Other hindrances were in the way of a revival which need not be mentioned. Despite all the difficulties God gave us a very gracious meeting in which a goodly number were converted, reclaimed and sanctified, among the latter being some of the most prominent people in the church, some of whom had been strongly opposed to holiness. The Christian people were blessed and built up, and it is believed a better day has dawned upon the churches of Wagarville and vicinity.

With this meeting we closed twenty-three consecutive years of special evangelism. In that time we have traveled 205,774 miles, a distance equal to more than eight times around the globe, and more than 63 times across the American Continent. In those twenty-three years we have held 410 revival and camp meetings, conducted 7,943 revival services, delivered as many sermons, Bible readings, or religious addresses, and about 20,000 people stood in the public congregation, in meetings in which we have labored, and testified to having been reclaimed, converted or wholly sanctified. How many more got alone with God and prayed through to victory who had strayed from the fold, or were converted for the first time, eternity alone will reveal. We have labored in some of the largest churches and camp meetings in the United States, and in parts of the Dominion of Canada. This extensive itinerary has embraced the whole of the United States of America, save a few of the extreme Southern and Western states. For all that the Lord has done in us and for us, and accomplished through us, we give Him all the praise and the glory.

September 8 to 14 we attended the annual session of our Conference, which met in the city of Toledo, Ohio. By the unanimous request of the Conference the presiding bishop appointed us Conference Evangelist for another year. After our Conference adjourned we spent three days at our home, after which we began our fall campaign of meetings at Chesterville, Indiana. The altar was filled with seekers the first service, and some professed to find what they sought. At the evening service the church was well filled, a number more sought the Lord for pardon or purity, and some prayed through to victory. At this writing the outlook is favorable for a widespread work of grace in Chesterville.

J. L. GLASCOCK.

GREENVILLE, TEX.—CARROLLTON, O.

The last leap of our summer's evangelistic campaign tour took us from the broad plains of the "Lone Star" State to the historical hills of the "Buckeye" State. The meeting at Greenville, Tex., was held in the M. E. Church, South, (old Wesley Church), or more strictly speaking, most of the services were held in a tent under the auspices of the above church. The attendance was exceptionally fine and deep inter-

est was manifested. There were forty or fifty professions.

The singing was a great feature of the meeting, being conducted by Prof. F. B. Smith, of Oakland, Cal. Prof. Arnold and the Misses Arnold, from Peniel University, rendered valuable assistance in the way of instrumental violinic music. Many of the Peniel people were most faithful in attendance upon, or assistance in the meeting.

The pastor of the church, Dr. E. W. Anderson, is one of the leading theologians of the Methodist Church, South. He was a member of the committee who, four years ago, revised the Discipline of the Church. He formulated the new article in the ritual on "Infant Baptism," thinking the old form was too Calvinistic and sacramentarian. In discussing this change with the writer he said that many had misunderstood his real meaning, falsely interpreting it to be Pelagianistic. He holds that infants are born with racial depravity, yet with a relationship toward Christ, in the kingdom, but must, upon the dawn of moral consciousness accept Christ and be regenerated.

Dr. J. S. Hill, the noted physician who cures all victims of narcotics, was a great help to the meeting. He also showed us much kindness and hospitality in his generous home.

The Carrollton, O., meeting, with Dick and Tillie Albright, marked the last camp of the season. Our co-laborers were Rev. Will J. Harney and Prof. Hamp Sewell. We have known and heard and admired Harney for years, yet this was the first time we have ever been associated as workers in a meeting. It was indeed a great privilege. Bro. Harney is a fluent speaker on the dramatic order. He vividly and artistically paints and portrays human nature in his sermons. He wisely insists on much prayer as the great prerequisite to old-time revival power. When old Harney comes before the great night audiences with a judgment day theme and warms up to his subject, throws his index finger, Nathan-like, into the faces of the Davids and Bathshebas, and drags secret sins into the white light of publicity, shakes his long Samsonian locks, and gets the guttural twist in his voice—watch out! There is certainly something doing in the way of awful conviction. Through this trumpet-tongued herald, many a wild sinner has heard the roar of God's artillery and felt the tingle of heaven's electric current along his nerves. Long may he live to preach the terrors of the law and the mercies of Calvary.

Prof. Sewell is a scientific singer. There is no foolishness about him. He does not deal in rag-time ditties, froth or folderol, but opens his mouth wide and pours forth the "Hymns of Glory."

Bro. Bush, a returned, but not an upturned or overturned missionary, was in the camp and did valiant service in the street meetings. He also gave an interesting stereopticon lecture on his work in Africa.

On the way home from this camp we stopped over at New Comerstown, O., where Rev. Chas. B. Kolb and Dr. W. B. Godbey were holding forth the word of life, and gave a lecture in the interest of the campaign now on for State-wide prohibition. Bro. Kolb has a regular gospel tent and outfit which he is using for the spread of scriptural holiness.

Our next meeting will be held in Conway, Ark.

ANDREW JOHNSON.

One brother thinks so much of "The Influence of a Single Life," by Tinley, that he circulated 150 copies in the last 60 days. One sister orders 50 copies of "The Influence of a Single Life," cloth binding, to give away. It will certainly prove a blessing and inspiration for a better and more useful life. Cloth, 50 cents, paper 25 cents.

TWENTIETH ANNUAL CONVENTION.

Nov. 6-15, 1914.

Philadelphia Holiness Association.
(Interdenominational.)

Special Evangelist: Rev. H. C. Morrison, D.D., of Louisville, Ky.

OFFICERS OF THE ASSOCIATION.

Rev. Samuel B. Goff, Jr., President.
Rev. John J. Hunt, Vice President.
Rev. Frank H. Hoose, Treasurer, 1720 Chestnut St., Philadelphia, Pa.
Mr. Oliver Richard Heinze, Secretary, School for the Blind, Overbrook, Phila., Pa.
Mr. J. C. Kincaid, Asst. Secretary.
Rev. George M. Brodhead, D.D., Leader of the Friday meeting held at 1018 Arch St., Philadelphia, Pa.
St. George's Methodist Episcopal Church, Fourth St., below Vine St., Philadelphia, Pa.
Rev. J. S. Hughes, D.D., Pastor.
Pray for God's blessing upon this Convention.

OBJECT.

The object of the Convention is to bring together Christians, who are interested in seeking for themselves, their churches or their friends, the baptism with the Holy Spirit, which came to believers on the day of Pentecost. To set forth in a clear, intelligent manner, the meaning and conditions of this pentecost blessing, its relation to heart purity and the conversion of sinners.

MUSIC.

The song book to be used in this Convention will be "Glorious Gospel in Song, Number Two." Many well-known gospel singers have been invited, including Miss Minnie Shay, Mr. and Mrs. Harry Loper, Mrs. Nina Wiest, Mrs. John Fitch, Miss Grace Christine, Mrs. Jacob Hoffman, Prof. Wm. Thomas, Prof. E. A. Casselberry, and Rev. Frank H. Hoose, and others.

PROGRAM.

(The announcements of this program are subject to change.)

FRIDAY, NOVEMBER 6.

2:00 P. M.: Praise Service. Special Leader.
3:00 P. M.: Sermon. Dr. Morrison.
7:30 P. M.: Praise Service.
8:00 P. M.: Sermon. Dr. Morrison.

SATURDAY, NOVEMBER 7:

2:00 P. M.: Praise Service. Special Leader.
3:00 P. M.: Sermon. Dr. Morrison.
7:00 P. M.: Song and Testimony. Mr. P. B. Hallman, leader.

8:00 P. M.: Sermon. Dr. Morrison.

SUNDAY, NOVEMBER 8.

10:30 A. M.: Sermon. Rev. J. J. Hunt.
3:30 P. M.: Sermon. Rev. Geo. W. Ridout.
7:30 A. M.: Praise Service.
8:00 P. M.: Sermon. Dr. Morrison.

MONDAY, NOVEMBER 9.

2:00 P. M.: Praise Service. Miss Clara Boyd, leader.

3:00 P. M.: Sermon. Dr. Morrison.

7:30 P. M.: Praise Service.

8:00 P. M.: Sermon. Dr. Morrison.

TUESDAY, NOVEMBER 10.

All Day Meeting. Pennsylvania Day.
10:00 A. M.: Praise Service.

10:30 A. M.: Sermon. Rev. T. W. McKinney.

2:00 P. M.: Praise Service. Special leader.

3:00 P. M.: Sermon. Rev. Geo. J. Burns.

7:00 P. M.: Platform Testimony Meeting.

8:00 P. M.: Sermon. Dr. Morrison.

WEDNESDAY, NOVEMBER 11.

2:00 P. M.: Praise Service. Mrs. Lizzie R. Smith, Leader.

3:00 P. M.: Sermon. Dr. Morrison.

7:30 P. M.: Praise Service.

8:00 P. M.: Sermon. Dr. Morrison.

THURSDAY, NOVEMBER 12.

All Day Meeting.

NEW JERSEY DAY.

9:00 A. M.: Prayer Service, Rev. H. C. Snyder, Leader.

10:30 A. M.: Sermon, Rev. Alfred Wagg.

1:30 P. M.: Praise and Testimony Service, Rev. C. H. Barnes, Leader.

3:00 P. M.: Sermon, Rev. George Q. Ham-mell.

6:30 P. M. Joel's Prediction, Rev. W. B. Woodrow.
 7:30 P. M. Sermon, Dr. Morrison.
 Music by the Double Male Quartet of Columbia Ave. M. E. Church.
 FRIDAY, NOVEMBER 13.
 2:00 P. M. Praise Service, Rev. George M. Brodhead, Leader.
 3:00 P. M. Sermon, Dr. Morrison.
 7:30 P. M. Praise Service.
 8:00 P. M. Sermon, Rev. Charles A. Tindley.
 SATURDAY, NOVEMBER 14.
 2:00 P. M. Praise Service.
 3:00 P. M. Sermon, Dr. Morrison.
 7:00 P. M. Song and Testimony, Mr. P. B. Hallman, Leader.
 8: P. M. Sermon, Dr. Morrison.
 SUNDAY, NOVEMBER 15.
 10:30 A. M. Sermon, Dr. Morrison.
 3:30 P. M. Sermon, Dr. Morrison.
 7:00 P. M. Praise Service.
 8:00 P. M. Sermon, Dr. Morrison.

The Sychar Page.

Once-a-month

L. Chester Lewis, Marion, Ohio.

GLANCING BACKWARD AND GAZING FORWARD.

THE SINGER'S OPINION.

1914.
 Camp Sychar.
 The best ever.
 New lease on grounds for 20 years.
 Enlarging all the borders for 1915.
 It doesn't look like closing the grounds and going out of business.

Brasher, Babcock, Mantle, West and wife, Mrs. Crouse, Johnson and wife, and many others helped shout down the walls and take the city.

The singing, solos, duets, quartettes were never better—how they did magnify the blood of Jesus! The Taylor University Male Quartet was present the last Saturday and Sunday and rendered valuable service.

The Children's Meetings under Mrs. Crouse, assisted by Mrs. Sapp, Mrs. Mishey, and others, seemed to us better than any previous year. The attendance was the best to our knowledge. No better camp anywhere.
 A. H. JOHNSON.

THE 1915 CAMP.

Already prayers are being offered and plans are being made for the meeting at Camp Sychar next year. The workers engaged include Rev. C. H. Babcock and Dr. Gregory Mantle of the preachers of the past year; Mrs. A. G. Crouse, for a number of years past the camp's children's worker; Dr. C. D. Hestwood, pastor of the First Methodist Episcopal Church, of Kansas City, Kan., and Singer, W. B. Yates. More tents are engaged for the coming season than at any similar time since the present secretary has been in office.

NEWS NOTES OF THE PAST YEAR.

Dr. C. B. Allen, of Denver, preached the Epworth League sermon.

The children's playground, a new feature, proved very popular and useful.

Dr. Gregory Mantle, the season's new worker, has held evangelistic services in Russia, Sweden, Japan, China, Cushman, Korea, Burma, India, England, and America.

The camp ground was never before in so sanitary a condition. The management received many deserved compliments on the fact.

Pres. Monroe Vayhinger, of Taylor University, was a welcome visitor during part of the encampment.

Two ceremonies took place in the course of the camp, somewhat out of the ordinary. One was the baptism of the infant grand-

daughter of the camp's president; the other was the marriage of two of the campers.

The regular population was estimated as two thousand. The crowd the last Sunday numbered nearly seven thousand.

One of the most effective messages of the encampment was delivered by Rev. K. Haraiide, of Japan. At its close thirty young men and women signified that they were the recipients of calls to definite Christian work of some kind.

The morning expositions on prayer by Dr. Mantle constituted a very interesting and helpful feature of the year's work. The expositions were given at the 5:30 hour.

The weather was well nigh ideal. At no time was the camp too dusty, nor was it too muddy.

Dr. George W. Ridout, one of the editors of the *Christian Witness*, was among the new visitors.

The tents are to be re-arranged next year and grouped according to size.

Dr. Johnathan Verity, of Middletown, O., who circled the globe year before last, when in his eightieth year, in a remarkable missionary tour, was one of the camp's inspiring visitors.

Mr. A. O. Bustamante, of Cuba, was one of those present whose assistance in some of the services was very popular.

The Taylor University Male Quartet delighted the audiences of the closing two days with its splendid selections.

The presence and the assistance of Rev. and Mrs. J. N. West, of India, was an inspiring feature of every missionary service.

An improvement collection of one thousand, eight hundred dollars was taken the closing Sunday.

No less than eighteen states and five foreign countries were represented by the year's tenters, visitors, and workers.

Dr. Mantle regularly prefaced his sermons with touching prayers for those overshadowed by the black war clouds of Europe.

A four-foot photograph of about six hundred of the campers was taken in the course of the encampment. Copies of the picture may still be secured of the Canby Art Studio, of Xenia, Ohio.

CARSON, VIRGINIA.

We recently closed a fifteen-day meeting at Carson, Va. Four Methodist churches and one Baptist Church united for the meeting. We had with us Rev. L. B. Bridgers and wife, of Gainesville, Ga.; also Mr. G. C. Dixon, of Savannah, Ga., who led the chorus. These were talented people, and Spirit-filled workers. Bro. Bridgers is a remarkable man. His preaching and singing are of a high order. He uncovers sin and presents Jesus as the soul's perfect Redeemer. Mrs. Bridgers masters the piano wonderfully, every note in perfect harmony; she also sings beautifully. Brother Dixon, a holy man of the Lord, made a deep impression upon the people by his earnest singing and praying.

Well, it was a great meeting! Fully one hundred souls were either saved or reclaimed at our altar. God's seal of approval was upon the work and eternity alone will reveal the full measure of good done.

If any brother needs a genuine old-fashioned Methodist revival in his charge, let him invite L. B. Bridgers and his co-laborers. Then stand by them and God will be heard from. Amen. L. J. PHAUP.

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Some Can See When Others Can't Think.

We wish you could put this wonderful book into a hundred thousand homes; it would prove a blessing to every one of them. If we can get you to buy, read and circulate this little volume you will thank us for it when Jesus comes. The Vision by Gen. Booth is entitled "In Heaven, but not of Heaven."

Besides this stirring vision, the book contains "The Story of Billy Bray," by that attractive writer, Mark Guy Pearse. This is a rare story, and it will interest, amuse and instruct you. In fact, the book is replete with some of the best selections from the pens of the best writers, and we earnestly hope you will buy a copy, read it and then hand it to some one.

Gen. Booth's Vision

By Gen. Wm. Booth.

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A Pitcher of Cream

By Rev. Bud Robinson.

READ HOW WELL OTHERS LIKE IT.

I consider it to be indeed a large pitcher, filled to overflowing, with the richest and purest cream. It contains sweet, comforting truths and promises to cheer the heart of the child of God, and timely warnings to those out of Christ. Written in Bud Robinson's own striking peculiar way, it is worthy to be read by all, and will prove a blessing wherever it goes. In Christ.—Belle Martin.

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Rev. C. C. Cary	Rev. J. Gregory Mantle
Dr. M. A. Beeson	Rev. Ira M. Hargett

EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

influential citizens; eight of the converts of the Bromley meetings are now members of the official board of the M. E. Church, South, at St. Albans, and other men converted in these meetings are active workers in other churches in this city. Rev. H. W. Bromley is doing a great work in the evangelistic field and it would be the part of wisdom if his services could be secured for many of Central Kentucky towns which are in great need of revival meetings. He is able to draw the multitudes, interest men who have long neglected salvation and who think or care little about their souls' salvation. He reaches this large and interesting class, draws them to his meetings and wins them for Christ. There is no doubt but that there could be set on foot an evangelism in the territory mentioned under the ministry of Bro. Bromley and others, which would not only result in the salvation of thousands of sinners, but would greatly strengthen and build up our Methodism.

I was entertained with Bishop Kilgo at the West Virginia Conference in the delightful home of Mr. and Mrs. ———. They were not members of the Methodist fold, but gave us a most delightful home and every courtesy. We found them deeply interested in the welfare of the people and the upbuilding of the kingdom of Christ. It was a great privilege to see something of the social life and come close to the heart of Bishop Kilgo. He is just as interesting in the social circle or in his room as he is in the pulpit, always brilliant and a noble, big brother. His addresses and sermon made a profound impression upon the conference, while the work of the conference was attended to with promptness and blessing. We look for a gracious year among these brethren.

From the West Virginia Conference, after a short visit at home, Bishop Kilgo came back to Kentucky to hold the Louisville Conference, which met in the city of Louisville. He was the same Methodist hero, speaking

with eloquence and power in defense of the truth and with cutting sarcasm of human theories which would be substituted for the words of the Lord Jesus. His Sunday morning sermon in Louisville for clear reasoning, scriptural teaching and eloquent delivery is rarely equalled and can never be forgotten by the great audience who listened with delight.

The Methodist hosts of Kentucky pronounce a blessing upon this beloved and zealous Bishop who stands for the truths that save the souls of men and who can say unhesitatingly, like the Apostle Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Kentucky Methodism will always give a hearty welcome to this beloved Bishop.

THE AMERICAN METHODIST LEAGUE. Chapter XLIII.

"Aristocracy is one of the greatest curses of Europe and the prospects of the abolition of this curse is hailed as one of the greatest strides ever made in European civilization. It is our right to be men and women—the right of every person born into the world—and the throwing off of the shackles of aristocracy is but the assertion of the manhood and womanhood of the people who take this stand for their God-given rights."

—Bishop Quayle.

While presiding over an annual conference, Bishop Quayle gave utterance to the following: "If there are any district superintendents in this conference who know of any pastors in their districts who have been or are employing evangelists outside of this conference without the consent of the district superintendent, it is the duty of the district superintendent to report same, and said pastors will be attended to. If district superintendents know of such pastors and do not report them, they become answerable to this conference."

The above utterance is full of the autocratic spirit which is and has been the greatest hindrance to the progress of civilization in Europe and a blighting curse to humanity throughout the centuries. There is no worse spirit of autocracy to be found anywhere than in ecclesiasticism. The ecclesiastical master is one of the hardest masters in the world. The ecclesiastical slave is in the depths of the most bitter and unreasonable bondage. The law in the M. E. Church forbidding a pastor to secure the assistance of an evangelist without the consent of the superintendent of his district, is contemptible, belittling, ecclesiastical tyranny, and every Methodist pastor ought to rise up in rebellion against it, and ought to see to it that any bishop who sits in the chair of an annual conference and cracks the ecclesiastical whip insultingly and despotically over the pastors of the conference, is made to walk the plank at the following General Conference.

There is at this time a bunch of conceited, sky-rockety, ecclesiastical bosses in some parts of American Methodism who are degrading their high office, intimidating the ministry, and making Methodism contemptible in the eyes of the public. Think of intelligent Baptist, Presbyterian, Congregational and Disciple ministers coming around to visit an annual conference and sitting upon the back seat in the church to listen to the proceedings, and hearing such an utterance from the bishop as that quoted above. Think about their laughter and remarks to each other regarding the ecclesiastical servitude of the Methodist pastor, who must not only come and go at the will and direction of the authorities, but must be tyrannized over, rebuked and insulted before the public—"attended to."

Brave, earnest Methodist preachers who have dared to preach the doctrines of the Methodist Church and urge upon their people to seek the gracious experiences set forth

in those doctrines, have been being "attended to" for some time in this country, and it is sinful cowardice to remain quiet and submit to the dictation and abuse of small, prejudiced men in high places. We hesitate to write words of criticism against any minister of the gospel; we hesitate long to write words of criticism against a Methodist Bishop, but it must be understood at once and for always, that men in high office in the Methodist Church must not be permitted to feel that they are beyond criticism. We do not intend to have any "infallible" men in Methodism. We do not intend to create offices so high and elevate to them men so superior to their brethren that they shall have carte blanche to ignore, trample down and oppose the doctrines of the Church, or the rights of their fellowmen.

The office of presiding elder and district superintendent exists in our American Methodism, and in it are many useful and excellent men, who can be and are a blessing to the Church, and yet, the average man in this office is in no way superior to his brethren of the conference. There are in all of the annual conferences a large representation of pastors who in education, culture, piety, experience, preaching ability and wisdom to guide the affairs of the Church are easily the equal of the presiding elders and district superintendents. Counsel among good men is always wise and well, and we see no reason why a pastor might not counsel with his elder or superintendent with regard to his revival meeting, and who shall assist him; but there are no words with which we can sufficiently express our contempt for the tyrannical spirit that proposes to dictate to and humiliate pastors with reference to revival meetings and who shall assist in them, as is frequently manifested. There is no place in Methodism for the spirit of tyranny, for the ecclesiastical boss. There is quite a tendency in that direction and it has gone far enough and the whole Church, pastors and laymen, ought to rise against it and rebuke it so positively and in such a practical way, that the tendency in that direction would be thoroughly checked.

It is impossible to develop a broad, intelligent, masterly ministry, capable of walking erect and leading the multitudes, while under the lash of the ecclesiastical whip. The time has come for reformation on these lines and the people from one side of this continent to the other are ready for it; they have been taxed, starved, bossed and scolded; meanwhile they have seen all sorts of heresy creep into the pulpits, worldliness flooding the Church, their children drifting into unbelief and sin, and a large per cent. of their domineering ecclesiastics seeming to be perfectly content to swagger and lecture and boss. The people, thank God, are becoming tired of these things; that is one reason why such a large number of names are coming in for membership in The American Methodist League; that is why this organization has become a necessity, and we believe will prove a great blessing to the nation.

(Continued.)

OUR FOREIGN BOYS.

This year we have three new foreign boys added to our list of students from what we call heathen countries; a young Korean from the Hawaiian Islands, a young man from Japan, and a young Persian from India. They are fine young men, full of promise and we have no doubt when educated, rooted and grounded in the faith, will be men of great usefulness in their several countries. We have of the same foreign boys we had last year, the young man from Porto Rico, two from China and three from the Philippine Islands, making eight in all. These young men who have been with us for several years, are doing splendid work in their studies, becoming well grounded in the great doctrines of the Bible, growing in grace and

developing strong, Christian manhood; every one of them has promise of great usefulness.

Bro. Tagawa, our Japanese brother who graduated from Asbury College year before last, spent last year in DePauw University, taking his degree there and now writes back to us from Japan full of gratitude for the blessing and help he received in Asbury College. He is teaching in one of the mission schools in Japan, a strong man, highly cultured, deeply pious and will be a factor in the building up of true spiritual life among his people. Through God's mercy, we shall soon have quite a body of native workers, educated in Asbury College preaching and teaching in many of the foreign mission fields.

In a few weeks we must buy the winter outfit for these students; the cost will be considerable, and at present our treasury is empty. We have received almost nothing for the support of these young men for the coming college year. Mrs. Bettie Whitehead, of THE PENTECOSTAL HERALD office, will be our treasurer for this fund during the coming year. Please send your contribution to her for the support of this very important work, care PENTECOSTAL HERALD, Louisville, Ky. We shall be very grateful indeed for an early response to this call. All receipts will be promptly acknowledged.

Faithfully, H. C. MORRISON.

THE GROWTH OF ASBURY COLLEGE.

For the past week we have been having a gracious revival in Asbury College. We have had short sermons at the chapel service, followed by altar services, with from ten to twenty forward for prayer. Our evening services in the chapel have seen the altar filled and frequently some of the front seats occupied by seekers. A number of souls have been blessed, and we are believing for a great year spiritually. The enrollment has reached almost 340; from the correspondence which is coming in we are convinced that by the time we have had the opening of the winter and spring sessions, we will have reached an enrollment of 400 students.

From the letters received from all quarters of the country, and the many people we meet at camp meetings, conferences, conventions and dedications who have become convinced that Asbury College has an excellent and well equipped faculty, a fine course of study, a healthful location and above all, a good spiritual atmosphere, and express themselves as desiring to educate their children in this institution, the number of students who will come here is to be limited only by our capacity to take care of them.

Before this letter reaches our readers our new dining-room, 94 feet long and 36 feet wide, with an excellent kitchen and fine system of store, refrigerating and dish-washing rooms will be occupied, and the new rooms in the dormitory almost completed. Since the beginning of the erection of this building we have been receiving just about enough money to pay our workmen. Several weeks we had to borrow small amounts to bridge us over. The bills for the material that has gone into the building are now coming due and must be met.

We make a most earnest appeal to the Lord's people to give us a helping hand at the earliest moment possible. Do not delay in this matter, friends; you are the Lord's people, your all is on His altar, Asbury College is His school; not a dollar or dime given to it becomes private property, but is the Lord's and will stand through the years for a full salvation. Already this school is represented all through the nation and around the world by pastors, evangelists, missionaries and devoted and earnest men and women as teachers, and in the various professions and business callings, standing loyally

for a full redemption from sin through the atonement of the Lord Jesus Christ.

The Lord is now blessing us in a remarkable way; great opportunities for enlarged usefulness open up before us. If the people who love God, the principles and doctrines for which this institution stands will respond cheerfully and help us to enlarge, build and furnish twice as large a plant as we now have, there is not a question but it will be filled with students. Our needs are *imperative*; our opportunities are great, the demand for our students in the world's work is unlimited; we are having to turn down calls for preachers, missionaries and teachers every year. Come, help us increase the capacity and output of the institution. Send in your offering at once to Wilmore, Ky. Address your letter to Rev. S. A. Arnold, Dean, or H. C. Morrison. Faithfully yours for a greater work,

H. C. MORRISON.

BUD ROBINSON'S CORNER.

OUR GREENEVILLE MEETING.

Our meeting at Greeneville, Tenn., is now history. To say that it was good to be there, is only tame, and to say that old Yates did misrepresent the crowd is putting it in a mild form. He had told me so much about those folks that I thought I knew all about them before I got there, but he was like the Queen of Sheba, "The half had not been told." When she saw the glory of King Solomon she could not believe her eyes, it was so much greater than she had supposed.

The thing that makes those people over there so wonderful is that they have religion, and so much of it, and the best kind to be had in this country, and have judgment enough to keep it. One of the finest things about them is that they are Tennessee folks; they were born on one side of the mountains and I was born on the other; that makes us all Tennesseans and enables us all to lick salt out of the same trough and graze in the same clover field.

They have one of the best tabernacles that I have preached in in the United States; not so large as some, but well arranged, comfortable and easy to speak in. It was easy to preach the Word and sing. Such singing as old Yates did was worth a trip clear over there. He never will beat what he did there; he may keep up the same pace for a few years, but he will never surpass it. His singing helped me to preach, and it is now recorded in three worlds that I simply did my best. I just had to get down on my knees to pull the load.

Such men as Carradine, Morrison, Ferguson, Harney, Dunaway and Brasher had been there and then for me to have to face Greeneville after all of those precious old boys had been there meant for me to get a new grip on the throne, and serve notice on heaven that something was expected of me, and that I was not big enough to meet the expectations of the people. I saw the condition that I was in and I asked the Lord to bless the people so good that they wouldn't know how little I was, and He seemed to do it. The only thing that saved me was, that the Lord answered my prayers and blessed the folks so good that they forgot that I was there. Some of you remember the Apostle Paul said, "Receive those women that labored with me in the gospel." Well, Greeneville is blessed with just that kind of women; some men, of course, as good as gold. That city is the home of Father McWherter, the great writer and evangelist, and Brother Burkey is the president with such men as

Brothers Cox, Harmon and many others to stand by him.

My home was with Brother T. M. Cox and wife. Brother Cox is one of those religious shoemakers and, by the way, one of the best I ever saw. His wife is a religious housekeeper, and their daughter, Miss Blanche, is a religious hat trimmer; and you know that religious hat trimmers are mighty scarce. Our stay in this home was one of delight and satisfaction. It seemed to me that I wanted to be a religious shoemaker when I left there, and if I was to give up the ministry I am sure that I would go to making shoes, for everybody who reads history knows that Benjamin Franklin said that the shoemaker would have a steady job as long as children were born barefooted, and from the present outlook, there will be no change in the human family; they will still be born barefooted, and with the carnal mind in them, and that being the condition we will need shoemakers and holiness preachers; so the job of the holiness preacher is about as steady as the shoemaker.

We had with us a number of the preachers of Greeneville, who were there often and showed us some kindness. I am of the opinion that every one of the preachers in the city could stand a little more of the Holy Ghost fire, and then would not be in danger of fanaticism or wildfire, although Greeneville has a nice line of preachers who seemed to be splendid Christian gentlemen.

I was asked to preach in Bro. Oliver's church on the first Sunday morning. Bro. Oliver is pastor of the M. E. Church, and probably has the best church and largest congregation in the city. While I preached in his church on Sunday morning on the subject of "Lazarus," one lady was most gloriously sanctified and shouted out loud. In her testimony she said that she had been seeking the blessing for a long time and she wondered when I took my text what in the world I would ever do with it, but she said as I led her along in the message it was not long until I led her into the experience of sanctification. I had as fine liberty in Bro. Oliver's church as I ever had anywhere.

Greeneville has some fine history connected with it; it is the old home of a man who was once Governor of Tennessee, then a United States Senator and finally President. His old home is still there and his old tailor shop is still standing, with the old sign over the door that was put there by the man himself; it reads like this: "A. Johnson, tailor." So the readers will all know who it was.

We closed out on Sunday night with 23 saved and sanctified.

(Continued from page 5).

everything which the same Word foretells of Him as the Prince of Peace, the King of Kings. Who will dare to affirm, in the presence of the exact fulfillment of all the prophetic scriptures in relation to the first Advent, what Jesus was to be, to do, to suffer, to attain, that the future will be the reverse of the past or out of analogy with it, or that the past misleads and deceives men as to the future? Nay, we will listen to and believe the testimony of the angels who said to the upward-gazing disciples: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:11). "Hark! what a sound, and too divine for hearing,

Stirs on the earth and trembles in the air!
It is the thunder of the Lord's appearing;
It is the music of His people's prayer.
Surely He cometh, and a thousand voices
Call to the saints, and, to the deaf, are dumb;
Surely He cometh, and the earth rejoices,
Glad in His coming, Who hath sworn
'I come!'

Notes From The Field.

AMONG THE CAMPS.

The camp meeting at Hurricane, Ky., was one of great power. We had a large attendance and it rained almost all the time, too, but the crowds came and conviction was upon the people. I have never witnessed such continued conviction in all my ministry. The altar was full most of the time. One Sunday afternoon we counted 127 at the altar.

Bill Yates was with us one Sunday, and, say folks, he has not forgotten how to open that big mouth and sing. Bro. G. Y. Wilson, the faithful pastor, was with us all the time and is a great stay in a meeting. His people grieved to give him up, but four years is as long as the bishop could let him stay. He has a good religious wife who can pray and get a grip on God for the sinner. Several preachers were with us first and last. Bro. Adams, the presiding elder, was with us and preached a great sermon. He is brotherly and kind and did us good.

Prof. Robert Lear led the host in song. He is strong in body and voice, and gets all to sing. He knows how to put snap into the song service. Robert is a fine fellow, big-hearted, full of energy and moves things.

We had the delightful privilege of taking dinner with our old-time friend, Bill Yates. When our train rolled into the station, we looked out and there stood Bill smiling; and did you ever see him looking any other way? My! what a fine dinner. Bill has a fine wife and three as fine children as one wants to see. We had a long chat, and this preacher enjoyed it. It looked like old times. Bill has had a great year. After all the hard summer's work, he still looked as fat as when I saw him last.

We are just from Dick's camp, at Carrollton, Ohio. Dick is another fine man; and Tillie, his wife, is as full of old-time religion as can be. We had Andrew Johnson as our helper in preaching the Word, and Hamp Sewell as singer, so you see we had a great team. Johnson has grown as he has grown older. He is one of the best preachers in the field. His sermons are simply masterpieces. I don't believe he has ever forgotten one thing, since he was born. Hamp is full of song as an egg is of meat. When he opens that big southern mouth, the sweet song rolls out in tones of sweetness. He is simply fine.

We are now at Gibson, N. C., and the best start we have in the five years I have been here. Twenty-four were at the altar Sunday; several blessed. Prof. Callis is our song leader.

Will J. Harney.

PERKINS, OKLAHOMA.

Last night marked the closing of one of the greatest revivals ever held in Independence community. Some three weeks ago three local preachers from the Methodist Church in Perkins, Okla., of which the writer is pastor, began a revival at the schoolhouse. One week after they began, the writer joined them and has preached fourteen nights in succession, during which time there has been fifty-nine people definitely blessed of God. There were others who said they were saved, but

we only counted those who testified.

This meeting has been the most far-reaching of any meeting we have been in for a long time. One thing that especially attracted our attention was the number of fathers and mothers who were saved. The conversions were so thorough that many old grudges were settled, restorations made, and there were not a few. Nearly every unsaved person in the community, for miles around, was saved. The last day was the happiest day we have put in for a good while. Just to see how everything had been transformed, and the happy faces and testimonies how they did ring!

We organized a class of forty-nine members with more to follow. We also placed *The Herald* in several homes. The writer desires to say that nothing has so blessed him, personally, as the placing of over thirty *Pentecostal Herald*s on the Perkins charge. I have been in the active ministry for more than ten years, and this has been the best year of our life. We have seen more than 275 souls either saved or sanctified. It has been easy to preach; people were hungry for the truth, and we firmly believe that one thing that helped to make the people so receptive, was, everywhere we have visited we find either *The Pentecostal Herald* or the *Christian Witness*. I thank God for *The Herald* force, that under God makes the paper worth pushing.

Our church in Perkins has three young men whom God has laid His hand on this year and they are going into the vineyard to labor. They are Bros. Coy Henderson, Carl Thoroughman, and Elza Jorns. These boys will be heard from in the future days in Oklahoma. May "the God of all grace" keep us faithful to Him and each other.

Marvin Bell.

CHAPEL HILL, MICHIGAN.

I had a good meeting of sixteen days in which the Lord manifested Himself in many ways; a few were saved, the saints were encouraged and edified, and the Lord's work has taken on new strength. The Lord surely has some true people in this place who love His truth and know how to pray things through to victory. They have a strong fight against formality and worldliness and the spirit that trusts in other things, rather than the blood for salvation. The pastor, Rev. Taylor, is a true man of God and stands for full salvation from all sin. I enjoyed my stay with him and his dear people. May the Lord abundantly bless them all. Yours in Him.

H. F. Beck, Evangelist.

CHESAPEAKE, VIRGINIA.

The third annual camp meeting of the Chesapeake Interdenominational Holiness Association closed recently. A few sinners were converted, backsliders reclaimed, and believers brought into the blessed light and experience of full salvation. The good work still goes on, for on Sunday a letter was handed to our president from one who sought rest during the last day of the meeting, saying that she had found Jesus precious to her soul.

To the dear people of God who conducted the meeting, we feel we owe our heartfelt thanks for their earnest labor among us. Bro. Joseph H. Smith is one of the greatest biblical students and teachers it has been our privilege to listen to, and we feel that if we had seen no results whatever, his teaching and more firmly establishing the saints would have been worth the meeting. Bro. E. J. Moffitt and wife are also fine help, and bore their part of the burden nobly. We had splendid crowds, and our appeals for finances were liberally answered. Notwithstanding these things, for which we are thankful, we feel that the crowning blessing of the meeting was God's answer to our prayers by calling one from our midst to study for the ministry. We feel that God has signally blessed our little association by thus setting His seal of approval upon it in its youth, and it makes us more determined to press on to even greater things in the future. Jno. F. Hudgins.

WINFIELD, KANSAS.

Will you kindly give us a little space in your good paper to give you a brief report of our summer's work? In May we were in Wakhon, Minn., with Rev. C. E. Wittrop, pastor of the M. E. Church. We had a hard fight, but a fine meeting, and Bro. Wittrop writes me that the revival fires are still burning and souls are being saved at his regular services.

Our next meeting was at Greenville, Ky., Rev. F. T. Howard, pastor. In this meeting we met as bitter opposition to sanctification as we ever had to contend with, but we sowed the seed and trust the Lord for the increase.

The next time we faced the foe in the fight for immortal souls in Evansville, Ind., out on Fulton Ave., in a big tent meeting; quite a good many souls were saved and sanctified, and I think the Lord blessed everybody who came in touch with the meeting. Bro. Johnson led the singing. Sister Lella Montgomery played the piano and sang solos, and Bro. G. W. Groshart did everything he possibly could do to make the meeting a success.

(Continued.)

T. F. Maitland.

LOUISVILLE, TENNESSEE.

The annual camp meeting of the Louisville, Tennessee, Holiness Association closed Sept. 20, 1914. Rev. C. C. Cluck and wife, of Dodd City, Tex., were in charge. Rev. Cluck did the preaching, and his sermons and Bible readings were masterly expositions of the Word of God. They were unanswerable and convincing, showing the sinner that he must repent and be born again or he would be forever lost; and in a most convincing way showing the believer that he must consecrate all to God and be sanctified or he too, would be left outside the pearly gate; for the Word plainly says, "Without holiness no man shall see the Lord." The word preached by this man of God was with power and in demonstration of the Spirit, as the results will show; 82 prayed through to victory; about half were converted and reclaimed, the other half were sanctified.

Sister Cluck had charge of the singing and the Lord wonderfully blessed her and made her a blessing. Mr. Fred Snapp and wife kept the boarding house and it was well done. May the Lord bless them abundantly. Bro.

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Bailey and family camped on the ground and rendered good service with their prayers, songs and testimonies. The writer and wife camped on the ground through the meeting, helping what little we could. It was

one among the best meetings we ever attended. Bro. Cluck and wife won the hearts of all the people in that section of the country. The people were so delighted with them that the committee called them back the third time to hold the meeting, beginning on Thursday before the first Sunday in Sept., 1915.

Josiah Fortner.

CONTRIBUTED

IS THE OLD SHIP BEING DESERTED?

While reading the dear old *Herald* this morning I learned that one of our Methodist families had moved over into the Nazarene Church. Can it be possible that the old ship is being deserted? Should we who know where the leakage is, flee and let her go down carrying with her thousands of precious souls who, when questioned with regard to the great doctrine of holiness for which Methodism was raised up to spread, "Cannot discern between their right hand and their left?"

Your brother readily confesses that it looks like a hard pull; we all see easier ways, so we will just step over into a new ship; everything runs smoothly there, and not so much patchwork needed to carry her through. What would happen if we all did likewise? Personally my easier way would have been to remain at home and fare sumptuously on a fat salary, an auto to ride in, etc., but is that Christianity? Can any one shirk duty for ease and remain a true follower of Him who willingly laid aside the contentment of heavenly happiness, choosing rather to suffer affliction and even death, that those dwelling in darkness might have the light. Hear and heed His command: "And He said unto them all, If any man will come after me, let him deny himself and take up his cross daily, and follow Me." In His name I say unto thee arise! Let us gird on the whole armor and band ourselves together and push to the front of the battle. Oh, brother, sister, are your eyes holden? If not look upon the fields and see what wonderful opportunities are before us for a great harvest of souls. Who will go? And Whom shall I send? Who is God depending upon when it comes to holding this doctrine of rescue from sin before a sinking church? On the bishops? Partly, though the great majority of them give an uncertain sound along this line. On the district superintendents? Very few of them exhort their people to go deeper than church membership. Big reports is their aim. On the pastors? How can God expect them to spread the doctrine when they have need of teachers themselves. We admit that many of them are good, earnest men and are walking in all the light they have, but when it comes to preaching the great baptism Jesus has for those who look to Him, they see no more than Apollos did.

What did Jesus set Himself apart or sanctify Himself for? Was it not that they (His brethren) might be sanctified? That was His sole purpose when He suffered without the gate. If we are true followers of His, we will not only feast on the good things of the

kingdom ourselves, but we do all in our power to bring others into this blessed experience.

Aquila and Priscilla were the two people God put His hand on when He wanted His great evangelist Apollos to get the "second blessing," and He still depends on the humble people to spread this great doctrine; and God will hold us responsible if we do not do it. So many of us are satisfied with saying that "something ought to be done," but very few will press to the front and bring things to pass. Instead of remaining at "ease in Zion," whispering to yourself, "Be careful," "Go easy," etc., I beseech you to take Paul's admonition and "Be careful for nothing." See your pastor and tell him that you are going to have a holiness revival in your town; if he will not let you have the church, rent a hall, old store building, schoolhouse, any place, and furnish it with lights and benches, engage a holiness evangelist, go to prayer and stay there until the fire falls. I am afraid if we do not stir in a portion of works for thickening, our faith will be ready to bury.

Friends, put your shoulder to the wheel and watch the devil run. Join me in the following petitions to our Father: A world-wide, Holy Ghost revival surpassing all those of the past; that The American Methodist League may be the means of bringing the Methodist Church up to where it ought to be; that we Methodists will not forsake the old ship, but that we may be stirred up to restore it to its former glory; let me know my part in this great work and grant me grace to do it. Shout the victory and the walls will fall.

L. P. Sund.

ARLINGTON, GEORGIA.

I want to ask the readers of *The Herald* to pray for us. We take *The Herald*. My three brothers and myself are with papa and mama; we are not Christians. Please pray for this girl; she needs prayer and wants to be saved. Your little sister, Eunice.

FROM VIRGINIA.

I wish I had enough money to send *The Herald* into every home in the United States, but will do what I can and trust all readers will do the same; if you will, the influence for good I believe will be so far-reaching that eternity alone will reveal the results. It's a wonderful paper, good for soul, mind and body. God grant it may be sent to many new homes this year and that the good work of holiness may spread from the Atlantic to the Pacific, and all over the world. Yours in His service, Mary C. Knouss.

THE LIFE OF ADELE KAMM,

A Huguenot saint of the twentieth century, by Paul Seippel. Price \$1.25. A short biography which imparts more wisdom on the problem of suffering than a whole shelf-full of treatises. It is an account of the brief, pain-racked life of a sweet-souled follower of Jesus who passed from earth in 1911, at the age of twenty-five. Into the last six years of the life of this little Swiss girl were crowded experiences of God's presence and of human need, of divine support and of self-dedicatory usefulness for others, such as would have done honor to even a long life. Published by Fleming H. Revell Co., Chicago, Ill.

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The Herald's Introduction

To The
Sunday School Lesson.
By J. Gregory Mantle.

LESSON FOR NOV. 1, 1914.

Matt. 26:47-68.

Golden Text. "He was oppressed, yet He humbled Himself and opened not His mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yet He opened not His mouth." Isa. 53:7.

What a picture this is of various phases of depraved human nature! When you read it you feel ashamed that men could descend to such depths of treachery, cowardice and brutality. And yet we have within us, if our nature is still unsanctified by the precious blood of Jesus, and unpossessed by the Holy Spirit, that which would drag us down to the same depths of infamy. Let us look at these dark pictures, remembering that, but for the grace of God, we might be equally guilty.

The Treachery of Judas.

We referred to the treachery of Judas in detail, in our last lesson, but we do well to remember that the most dangerous foes are those within the fold. Judas was the worst and most dangerous enemy of all who came to apprehend Jesus. He had the opportunity to do that which without him all the Savior's other enemies could not have accomplished, that is to entrap and betray Him. He knew the place where Jesus resorted, hence he led the way to the garden of Gethsemane; and being so well acquainted with Jesus he was able to discern Him from all others in the dark. "Whomsoever I shall kiss, that is He, take Him." (Verse 48). Only his familiarity with Jesus made that traitorous kiss possible. Christ's worst enemies today are within the church and not without it. Luther used to say, "Tyrants are bad, heretics worse, but false brethren worst of all." Beware of growing cold in the Savior's service, as coldness is the beginning of treachery to Him. We shall never betray Him if our hearts are fired with passionate love for Him. And realizing such possibilities of evil as those in this lesson, let us ever keep close to His side.

The Blundering Zeal of Peter.

Poor Peter! His impetuous nature, with its fleshly zeal, was always getting him into trouble. Probably he said, when Jesus told him to put up his sword "for all they that take the sword shall perish by the sword," (verse 52), "I can do nothing right. The Master rebuked me a short time ago for speaking, and then He rebuked me for sleeping, and now He rebukes me for smiting. It's no use, I may as well give it up." It is easy to mark the growing estrangement between Peter and his Master.

"It is the little rift within the lute, That, by and by will make the music mute;

And ever widening, slowly silence all."

The last act of divine surgery the hand of Jesus ever performed was made necessary by Peter's blunder. Another record says that directly the ear was cut off, Jesus said, "Suffer Me thus far?" That is, "please release My hand for a moment!" for His enemies had bound His hands behind Him. When His hand was released, it was stretched forth in healing ten-

derness and power. What a wonderful Savior!

The Cowardice of the Disciples.

"Then all the disciples left Him, and fled." (Verse 56). When Jesus said in the Garden, "Watch and pray lest ye enter into temptation." He knew what was coming. By sleeping instead of watching they were unprepared for the crisis, and having no reserves of spiritual strength they failed their Master in the most cruel manner. Who would have thought it possible that all of them would have deserted Him when He needed them most of all? From the language of prophecy we learn how this desertion aggravated the sufferings of Jesus: "I looked for some to take pity, but there was none, and for comforters, but I found none." Did the Father permit this unfaithfulness that Jesus might taste of every ingredient of bitterness which is mingled in man's cup of woe, so that being tempted in all points like as we are, He might be able to sympathize with and succor us in our temptations and trials? Let us use this unfaithfulness of the disciples as a mirror in which to see ourselves. Your friend has perhaps fallen into trouble; now is the time to show the strength of your friendship. In dark days a man soon finds out how many real friends he has. Above all let us see how possible it is for us to desert Jesus. Never did we need to be on our guard against cowardice more than today. Remember, when you are tempted to desert His cause that if you are ashamed of Him He will be ashamed of you before His Father and the holy angels. (Lowell's lines are tremendously true:

"They are slaves who will not choose Hatred, scoffing and abuse. Rather than in silence shrink From the truth they needs must think. They are slaves who dare not be In the right with two or three."

The Brutality of the Soldiers.

When Jesus had declared on His oath that not only was He the Son of God but that He would be seen sitting at the right hand of power and coming on the clouds of heaven (ver. 64), the high priest was so stirred to anger that he brought the charge of blasphemy against Jesus and then . . . the pen almost hesitates to write the words so terrible are they: "Then, did they spit in His face and buffet Him; and some smote Him with the palms of their hands, saying, Prophecy unto us, thou Christ: who is he that struck Thee?" (Verses 67, 68). Is it possible for men made in the image of God to descend to such depths of brutality? If, as the Bible tells us, men are the offspring of God how fearful has been the havoc wrought by Satan in dragging them down from their high estate to such depths of shame.

John Huss, the Bohemian Martyr.

When John Huss, the Bohemian martyr, who stood in the front rank of the Reformers, was brought out to be burnt, they put on his head a triple crown of paper with painted devils on it. On seeing it he said, "The Lord Jesus Christ, for my sake, wore a crown of thorns. Why should not I then for His sake wear this light crown, be it ever so ignominious?" When it was set upon his head, the bishop said, "Now we commend thy soul to the devil." "But I," said Huss, lifting up his eyes to heaven, "do commit my spirit into Thy hands O Lord Jesus Christ, Who hast redeemed it." When the faggots were piled up to his

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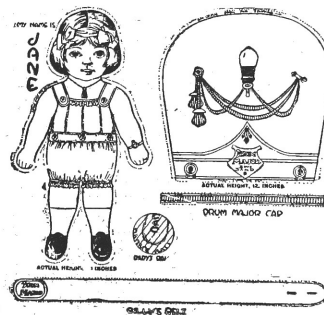
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very neck, the Duke of Bavaria was officious enough to desire him to deny Christ. "No," said Huss, "What I have taught with my lips I new seal with my blood."

"Be thou faithful unto death and I will give thee the crown of life."

BLOOMINGDALE CAMP MEETING.

Bloomington camp meeting time, Oct. 22-Nov. 2. Workers, C. M. Dunaway and W. H. McLeod. Song leader, Hamp Sewell. Buy ticket to Durant, Fla., over the S. A. L. R. R. Train will be met daily. Accommodations on the ground. Come and bring your friends. For other information address Rev. S. G. Meadows, Durant, Fla.

HOLINESS CONVENTION IN HOOSIER CAPITAL.

Evangelist Bud Robinson, of Pasadena, Cal., and W. R. Cain, of Wichita, Kan., will conduct a holiness convention in the First Church of the Nazarene, Indianapolis, Ind., beginning Sunday, Nov. 1st, and continuing over

Sunday, Nov. 15. Entertainment for visiting friends can be arranged for at reasonable rates. Persons attending the convention at Cincinnati should arrange to stop on their return home at this convention and hear Buddie once more.

General Superintendent, Dr. Bresee, and Rev. C. J. Kinne, of Kansas City, Mo., are expecting to spend a few days with us. For further information write to the pastor, U. E. Harding, 401 N. State St., Indianapolis, Ind.

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CENTRAL NAZARENE UNIVERSITY REVIVAL.

The opening meeting of Central Nazarene University, Hamlin, Texas, conducted by Rev. C. E. Roberts and wife and Miss Lenora Taylor, Pilot Point, Texas, beginning Sept. 2, closed out with a victorious day Sept. 20.

The messages by Brother Roberts were heart searching, scriptural, logical, profound and deeply spiritual. Bro. Roberts has a line of real practical truths that would prove a great blessing to every church in the land. Sister Roberts delivered several messages during the meeting which were enjoyed by all present. The duets by Mrs. Roberts and Miss Taylor were of untold value to the meeting. While these two women of God would stand and sing with broken hearts and tear-bedimmed eyes for the glory of God and uplift of humanity, His Spirit would come upon the people and many would fill the altar seeking pardon, reclamation and purity of heart.

Truly, they proved a great benediction while in our midst and left behind them many hearts of love and appreciation. There were between fifty and seventy-five professions during the meeting and about twenty united with the church at this place.

Brother Roberts and wife and Miss Taylor have some time they can devote to our Texas churches and I trust we shall avail ourselves of this rare opportunity of securing their services. Yours in His service,

J. E. L. Moore, President.
J. W. Hall, Bus. Mgr.

A SIGHT ON EARTH.

Some man who is not used to it trying to smoke a cigar. He is as awkward with it as a cow would be with a fiddle. It makes the devil grin to see his awkwardness. What makes the man do such a thing? Pride of life. Wants to show off. "What fools these mortals be."

The Strut of Life.

No, it is not a peacock. It is a young man strutting down the street with a cigar, pushing the corner of his mouth half way round to his ear. Anybody can see that there is little in his head besides the cigar.

Worse Than Rotten Cabbage—

An old pipe with a mummy pulling the stink out of it and puffing it into the clean air. No trouble to tell when the marauder in your chicken yard the night before was a skunk. As little or less to tell that one of those ancient pipes has dragged an effigy along the road half an hour before you passed.

Nauseating—

To have to take a seat in the car where your predecessor has left two pints of tobacco juice, one making a brown lake on the floor, and the other slowly evaporating on the steam pipe.

An Abomination—

A woman with snuff-stained saliva making rivulets down her chin. She must use snuff to get her breath in tune with the tobacco-loaded breath of her husband. How else could she kiss him if he should so far forget himself as to offer her one. Whew! a snuff-colored kiss!

Unexpressible—

A preacher using the word! Simply can't express it, folks! Won't try!
E.

YOUNG MEN'S HOLINESS LEAGUE ANNUAL MEETING AND FALL CONVENTION, INDIANAPOLIS, IND., NOV. 5-8, 1914.

The twelfth annual meeting and fall convention of the League is to be held in the Mission Hall of the local League, 336 1-2 West Washington St., Indianapolis, Ind., Nov. 5-8.

Entertainment can be secured at very reasonable rates by writing Rev. R. A. McCann, care The Ardmore, Indianapolis, Ind. The past year has been the best in the history of the League. The mountain missionary work and the securing of a portable camp meeting outfit, which has been used in seven special meetings, are among the many things we have to praise God for during the past year.

Rev. Andrew Johnson, of Wilmore, Ky., and others are to be present and lead on the tried and true soldiers of the cross to another blessed victory. Those who were there last year and attended the three mass meetings Sunday afternoon, and the great meeting at Thomilson Hall on the closing night, are requested to earnestly pray for yet greater things this year. Old men for counsel, young men for war.

Charles B. Kolb,
Secretary Y. M. H. L.

"I commend your book on the subject of White Slavery to all young people. It should be a warning to the worldly inclined."—Mrs. Lee Lewis, Louisville, Ky.

Mrs. C. M. Bennett, Mary Esther, Fla., has been suffering from deafness and very earnestly requests the prayers of The Herald family that she may be blessed and relieved from her affliction. Please remember her at the throne of grace.

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OUR DEAD

BREWER.

James Hershel, only son of George and Eliza J. Brewer, was born in Harrison county, Mo., August 1, 1893, died at his home near McFall, July 21, 1914, at the age of 15 years, 11 months and 21 days. Funeral service was conducted at the M. E. Church, by Revs. Dodson and Bowen. His remains were laid to rest in the McFall cemetery to await the coming of his dear Master. Oh, it is so sad for father and mother to give up their only child; he was so cheerful and kind, he made home brighter and sweeter every day. The vacant place in our home can never be filled; that sweet voice we loved so well, can cheer us no more on earth, but let us strive to meet this dear one in realms above where parting will be no more. We mourn, not as those who have no hope. We feel sure God had a place for him in heaven. Hershel was a kind and obedient child, always ready to do all he could for those in trouble. He never cared for idleness; he had been taught from childhood to respect God and His people.

"Jesus keep me near the cross,
There's a precious fountain;
Free to all a healing stream
Flows from Calvary's mountain.

"In the cross, in the cross,
Be my glory ever;
'Till my raptured soul shall find,
Rest beyond the river."

His Mama.

WILDER.

On July 27, 1914, the death angel came to call from our midst Brother Wilder. His life had for several years been one of suffering, yet through it all he endured patiently, ever keeping in mind the fact that the suffering of this present time is not worthy to be compared with the glory that shall be revealed.

Bro. Wilder was a son of Mr. and Mrs. J. P. Wilder, of Wilmore, Ky. He was born Feb. 20, 1876, near Williamsburg, Ky. He was converted and sanctified in 1894. His call to the ministry came soon after conversion. His call was clear and decisive. His fervent passion for souls and deep devotion to God made him to win souls wherever he went. Very few lives, if any, have ever impressed me as this patient, cheerful, surrendered life did. He suffered from rheumatism for fourteen years, still he continued in the Master's service, much of the time having to sit in his chair to preach. Five years ago it became necessary for him to turn aside from work in order to favor an afflicted body. He has spent the greater part of eleven years in Florida.

On June 7, 1910, he was married to Miss Lula Williams, of Ft. Ogden, Fla. Since that time their home has been Clearwater, Fla. Besides a sorrowing wife, he leaves a father, mother, five brothers and five sisters to mourn his loss. Two sisters had already gone before to the glory world. His cheerful disposition and Christlike gentleness preached to people wherever he went.

A chair is vacant, a voice is stilled, and a cord is severed, but while many hearts are saddened, a sufferer has been released and our loss is his ternal gain. Truly may it be said, "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 13:14.

Clearwater, Fla.

F. C. Soper.

HOPKINS.

On July 29th, 1914, the death angel visited the home of Mr. and Mrs. Curtis Hopkins, and took from them their darling baby boy to live with Jesus forever. Little Robert Fleming was 18 months and 13 days old, and was loved by all who knew him. He leaves a father and mother and other relatives to mourn his departure. It is very hard to part from our loved ones, but we know little Robert has gone to Heaven, where God gathers His jewels home. Robert budded on earth to blossom in Heaven.

A precious one from us has gone,
A voice we loved is still;
A place is vacant in our home,
Which only Christ can fill.

His Loving Aunt,
Anna Hopkins.

RITTER.

Mallinda Ritter (nee Butler), was born March 24, 1942, and died at her home near Elm Springs, Ark., August 9th, 1914, aged 72 years, four months and fifteen days. Was converted at the age of 20 and joined

the Methodist Church in which she lived a faithful Christian till God said, "Well done, good and faithful servant." On November, 1863, she was married to W. R. Ritter; to them was born one child which died in infancy. She was afflicted with heart trouble and for the last eight months was confined to her room most of the time. Her suffering was great but she did not mourn or complain. She said that if it was God's own good time for her to go she was ready. While on her bed of affliction she would often talk of the end being near and would shout praises to God for His goodness to her. She was a good woman, a devoted wife and a good neighbor. Aunt Linda, as she was called, will be greatly missed by us all, especially by her husband, Uncle Riley, and her two sisters; but weep not as those who have no hope for you know where to find her, and in the evening when your sun goeth down you can cross over to the other side and she will be there waiting to clasp hands with you where there will be no more cloudy days, no more parting nor dying; nothing but joy and peace forever.

Mrs. J. C. Wasson.

Johnson, Ark.

EVANGELISTS' APPOINTMENTS.

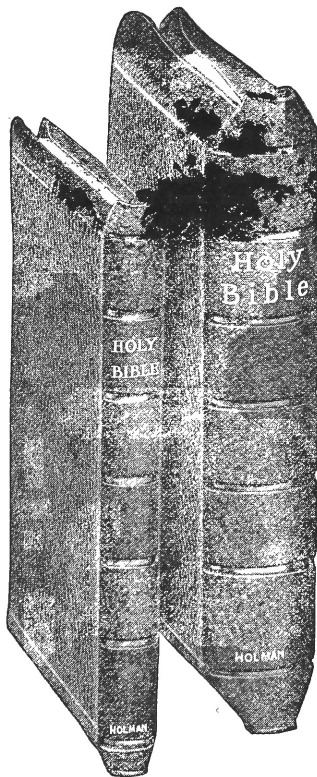
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MRS. JULIA G. SHORT.
Morrisonville, Ill., Oct. 4-31.
JAMES V. REID.
LaGrange, Ky., Oct. 11-25.
REV. W. R. CAIN.
Lincoln, Neb., Oct. 4-31.
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REV. C. M. DUNAWAY.
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REV. L. J. MILLER.
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Specimen Part-page of Type.

ST. MATTHEW, 5.

15 ^k The land of Zab'u-lon, and the land of Nep'h'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;

16 ^l The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.

Isa. 9, 1, 2.
Isa. 42, 7.
Luke 2, 32.
Mark 1, 14.
15 ch. 1, 1, 2.
10, 7.
Mark 1, 16.
17, 18.
Luke 5, 2.
John 1, 42.

Christ's sermon on the mount.

2 And he opened his mouth, and taught them, saying,
3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.
4 ^c Blessed are they that mourn: for they shall be comforted.
5 ^d Blessed are the meek: for they shall inherit the earth.

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A TRIBUTE FROM J. L. BRASHER.

It is difficult to write words in memory of a great and good man, especially if he be a special friend and comrade. Such was my very dear Brother J. O. McClurken. To attempt a plain, matter of fact delineation of his character and work would seem to some like exaggeration. Quiet and unassuming, he went about his Master's business, doing the work of three strong men. He had a genius for sustained, hard work. Although seemingly frail in body, he worked something like sixteen hours daily, and that the most exhaustive labor.

As a writer of timely, strong, and deeply spiritual editorials he was unsurpassed by any of our Christian editors. As a school administrator, he ruled by high moral character and nobility of soul, while his genius descended into all the details of the entire management. As a pastor he needs not that my poor pen shall be used, but simply to say that the great throngs of humanity that passed by his casket from every walk in life and gazed lovingly and with tear-stained face upon his silent form proclaimed more effectively than can I how he had wrought among the people. As a preacher he was unique. His sermons were full of proverbs woven in the loom of his experience. How they burned, searched, scintillated, taught, fed, and edified! He had a message from God.

It has been my regret these years that his ministry was localized. How all the camps of the nation needed his great teachings! Many of his brethren misunderstood him. He had a vision of the deeper, disciplining of the soul after sanctification in the perfection of character that was in some instances totally misconstrued. His ministry was very much blessed of God to my own soul. I never heard him speak on any occasion but with profit to myself. He was love aflame, directed by a fine discrimination and unusual wisdom. When one considers his natural timidity and great conservatism, he must be amazed at the divine passion that swept him on until many thought him a radical. How often have we seen him blush and his fine, expressive face show keenest pain when some one spoke in a complimentary way about him or his work, thus showing his great humility.

His was a holy, white soul. His was an exalted, unusual mind. How often in his study or on the streets as we have communed together has he caused me to wonder at the vision and grasp of his intelligence! He was successful and efficient as editor, administrator, educator, pastor, author, and evangelist. His going is like that of a large tree that leaves a great open place against the sky.

I have written calmly and dispassionately, knowing how easy it is for the heart to take wings. But O, how I longed for all the dear evangelists to know him as I knew him; for to know him as I did was to love him as I did. And he did so long for the fellowship of his brethren. How shall we get along without him? A minister and a fellow townsman, speaking at his funeral, said: "In that coffin lies the first citizen of Nashville. But he was greater than that: he was a world citizen, with sympathies as broad as the race and as deep as humanity's needs. I am personally bereaved. He was my brother and friend, tender and well-

beloved. O how I miss him! It remains for us who tabernacle here to carry on the great work which engaged his heart and soul. Let us dedicate ourselves to the completion of the unfinished task. Let us see to it that the poor, the ignorant, the fallen, the heathen, the all of society for which he labored, shall not have occasion to say that their friend is gone and there is none to help or to pity. Let us do our best. I cannot describe the ocean nor the mountains. How much less a human soul renewed in the image of God. "How are the mighty fallen in the midst of the battle! . . . Thou wast slain in the high places. I am distressed for thee my brother. . . Very pleasant has thou been unto me. Thy love to me was wonderful, passing the love of women."

Farewell, my dearly beloved. Thou hast gotten quicker to thy crown than have we. We shall see thee in the morning, when the dew is upon the flowers and earth sorrows shall have been swept away and all the weary watchers shall have found rest. Farewell until we shall say, "All hail!"—J. L. Brasher, in Living Water.

SIGHTS OR SOULS.

A. W. Orwig.

Seeing certain sights may be harmless and even profitable. It depends altogether upon what the sights are and when we see them. Witnessing some of the sublime sights or works of nature is elevating and often leads to a more lofty conception and adoration of the God of nature. But there may be a wrong time to see some things, even very charming sights. When it conflicts with a more sacred use of our time we should certainly deny ourselves of earthly sight-seeing. Trying to save souls is of infinitely greater importance than seeing the most magnificent sights. Even that wonderfully enrapturing vision of the transfiguration of Christ was speedily to give way to the more transcendent work of rescuing souls from sin and eternal death. In the majestic presence of some earthly thing we sometimes say, with Peter, "It is good to be here," but loyalty to lost souls should always have the precedence. **Sights or Souls by Two Young Men.**

I saw two Christian young men meet on the street corner one Sunday morning and engage in brief conversation, substantially as follows:

"Won't you go with me to the beach today? There are some grand sights to be seen."

"I cannot possibly do so today, but shall be glad to go some other time."

"But why not today? There will be very special attractions not to be seen on other days."

"I must be excused, for I have a class of boys in Sunday school whom I am trying to instruct and lead to God. Some of them are just now specially interested about their souls."

Here was a case where seeing interesting earthly things was very clearly not to be indulged at that time. Trying to save precious souls was unspeakably greater and more enjoyable to one of those young men, yet both professed to be Christians. With one it was largely self; with the other it was Jesus.

An Indian's Idea of Sights and Souls.

Many years ago an Indian chief, who visited our national capital, was supposed to have very greatly enjoyed the magnificent sights of that city. When asked what most impressed

him, he did not mention the capitol building, the towering monument, or other impressive sights. But he said: "The most wonderful thing to me is, white man know about God hundreds of years, and did not come and tell poor Indian." Sad and humiliating indeed are such words of reproach. How they ought to make us feel that the most enchanting things of earth should not compare with the importance and luxury of bearing the message of salvation to the lost! We seem to be living in an age when even many Christians are inordinately absorbed with material sight-seeing to the neglect of souls for whom Jesus suffered and died. Perhaps a new and prolonged sight of Calvary would correct the evil.

Missionaries and Sights or Souls.

At a certain convention, many years ago, we heard a returned missionary from Japan tell of another missionary who had been asked if he were not coming to Tokyo. "Why should I?" was the reply. "Oh, because there are so many interesting sights to see." "No, I cannot go from that standpoint; but if there are lost souls to be saved, I will try to go." How greatly was this reply like the noble words of Nehemiah who said, "Why should the work cease, whilst I leave it and come down to you?"

At a certain camp meeting last summer, where missionaries from several foreign countries spoke, I heard a lady missionary say that when she first went to her field of labor, she was taken to a great heathen festival to see many dazzling things. But her soul was so full of concern and love for souls that she was not much affected by the sights, and soon began to weep over the perishing ones about her. A man said to her, "You'll soon get over that." But she cried, "God forbid that I should ever get over weeping for lost souls."

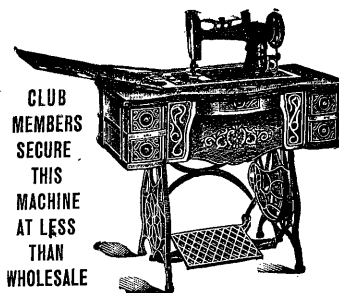
"Did Christ o'er sinners weep,
And shall our cheeks be dry?"

And this reminds us of what I heard a preacher say, a few years ago, while addressing the students of a Bible training school in the city in which we live. A Christian lady had gone to Chicago to attend the World's Fair in 1893; but she at once became so greatly interested in gospel meetings conducted by Mr. Moody, where souls were being saved, that, after having attended the meetings for about two weeks, she said she did not know whether she would get to see the Fair or not. Another case in which sights were secondary to souls.

Yes, Sights or Souls.

In which are we the more interested? As Christians, may we not become too greatly taken up with the beauties of nature and art, as to cool our ardor and impair our efficiency in behalf of souls? The question is not, may we not innocently enjoy the grand and inspiring sights that adorn many parts of the world, and which bewitchingly appeal to our innate love of the beautiful; but, rather, to what degree do they captivate us? The apostle Paul's words are opportune: "All things are lawful unto me; but all things are not expedient." That should settle the question with us.

"Only for souls my life's work shall be,
Only for souls till Jesus comes for me;
I'll strive for these running after earth's goals,



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THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.
Mrs. Bettie Whitehead, Office Editor.

Louisville, Ky., Wednesday, October 28, 1914.

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EDITORIAL—Rev. H. C. Morrison, D.D.

HOLINESS VERSUS THE SALOON.

Wherever you find a group of sanctified people you will find a group of people who can depend upon to pray and vote against the saloon, first, last and all the time. One of the best ways to advance the cause of prohibition, is to preach full salvation and bring the people into the fullness of the blessing.

It is well understood that all people who truly love God and humanity, hate the whiskey traffic in every department of its work and ruin in society. Men who are born of God and heirs of Christ and His kingdom, will ask no favors and grant no quarters of the rum demon.

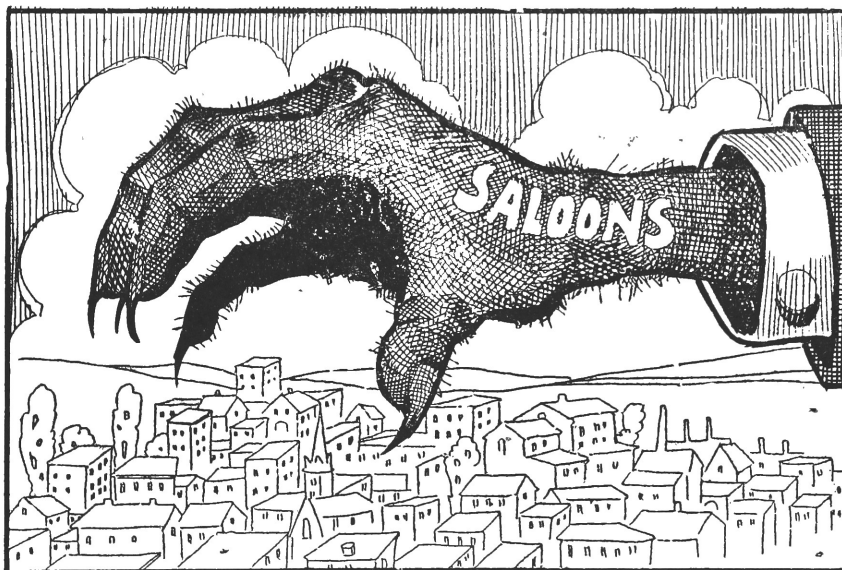
No man can engage in a business that destroys his fellowman without destroying himself. The distiller, wholesaler and saloon keeper who brutalize and impoverish the bodies of their fellowmen, at the same time, brutalize and impoverish their own souls. There is not a more selfish, lawless, greedy class of men on the face of the earth than those men, who, against the teachings of Jesus Christ, the protests and prayers of the Church of God, have carried on the whiskey traffic to the blight and ruin of the race.

Men interested in the liquor business make a great cry against prohibition on the ground that it leads to bootlegging and violation of the law. It is amusing to hear this class of men pleading for law and order, as if the whiskey traffic paid any attention to law. The traffic never keeps the law except when it is forced to do so. It will run its saloons wide open on the Sabbath in violation of the law. It will keep its saloons open after hours of the law. It will sell to minors and drunkards in violation of the law. The whiskey traffic makes little or no pretense toward keeping the law, and then raises a hypocritical howl that if the saloon—the center of lawlessness—is voted out of existence it will lead to bootlegging and law violation.

Men engaged in the whiskey traffic have

no political party, no patriotic principles, no high ideals concerning the government of the people, the betterment of society or the uplift of the race. They want money; they will use every means to debauch voters and put their tools into office, or use their ill-gotten gains to bribe men who are in office. They are money-hungry; they want money

the business ought to have their shackles broken and be set free from the merciless demon that tyrannizes over them. They ought to be helped out of the business that degrades and ruins men. There is plenty of work in this old world that is honorable and helpful to the race. Draw the fires from the distilleries, close up the saloon and let an army of men whose occupation has been a barrier to good society, has made Christianity impossible to them; degraded and imbruted them; have a chance to live decent lives and be respected by their fellowmen.



THE COLORED MAN AND THE SALOON.

In the recent battle in Kentucky against the saloon, in which twelve counties that for years have been the stronghold of the liquor traffic, the people were surprised and grieved to find that the negroes almost unanimously lined up at the polls with the saloons. But for the negro vote it is very likely that all of the counties which went wet, would have gone dry. We have heard a great deal of serious talk on the subject since the election.

The negroes are the greatest sufferers from the saloon. They drink and fight, are brought up in the courts and always get the hot end of the poker; but little mercy is shown them at the bar of justice, or injustice, as the case may be. We have heard a good many excellent people express themselves as quite discouraged over the present conditions and outlook for our brother in black. It must be remembered, however, that in the counties in this recent conflict there were a number of noble exceptions. Not only did a number of negroes vote against the saloon, but quite a number of preachers and teachers were aggressive in laboring among their people in the interests of prohibition; among these men are some of marked intelligence and excellent character. Before we are too severe in the censure of the colored people, we must remember that we have taken but little pains to educate them on the subject.

The simple truth is, we as white people, are not giving the colored people the attention we should in the fighting out of their battles. Every white preacher of the gospel in the State of Kentucky ought to be in close

If no one was to be benefited by statewide and nationwide prohibition, except the men who are engaged in the traffic, for their sakes alone, we should be unrelenting advocates of prohibition. The men who are in

A WORLD-WIDE EVIL.

Hon. J. Frank Hanly.

A licensed liquor traffic is a world-wide racial evil. The need in our country is for a consecrated Christian Church on this question. I plead for a militant Church, possessed of profound conviction in this behalf. A negative Church, composed of negative men and women, never will do the part the Christian Church should do in the suppression of this traffic. Only a consecrated people can do that. There are in the ranks of the Christian Churches of the world today too many men and women who are only negatively opposed to this traffic, too many men and women who are unwilling to bear arms against it and make sacrifice in the fight against it, too many fair weather efforts, too many tin soldiers in the ranks. So, if I could, I would stir your heart on this great question, until every man and woman would become a flaming sword in the conflict to suppress this traffic. If I could only do that!

There has been much said of the progress made. It brings joy to my heart to hear the story. But let us not deceive ourselves. The hour of jubilee has not yet come. We are engaged in a terrible struggle and the end is not yet. But hear me! The time is coming in this great world-wide movement when it can be furthered only by sacrifice. Sacrifice of wealth? Yes! Sacrifice of means? Yes! Sacrifice of party affiliations? Yes! And it may be for some a sacrifice of life itself. The easy battle has been fought. The outposts have been taken. The foe, organized and aggressive, is prepared now to fight as it has never fought for the retention of what it now holds and for the recapture of what it has lost. It will only be through the consecration of the Christian manhood and womanhood of the world that the battle can be progressed to victory.

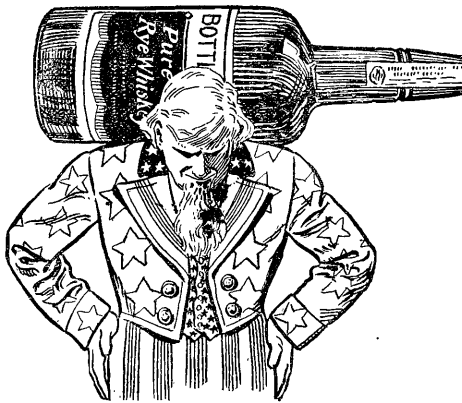
Let us not misunderstand the contest that lies before us. And yet, great as it is, difficult as it is, costly as it will be, my belief in the evolution of the race and in the providence of Almighty God stirs within me the hope that some way, somehow, these problems will be solved. When or how I do not know. My way or your way is not always God's way. Sometimes we are not patient and will not wait. Sometimes we forget that in the long fight stretching through the centuries His army is the strongest. But in the providence of Almighty God it must be that a great evolutionary cause like this, a cause that lifts the race, a cause that succors childhood, a cause that ennobles manhood and risks and protects womanhood, ultimately will receive the crown of His benediction and His approval.

Looking back through the cycle glass of the years, I behold the centuries red with blood; some of them a sigh, a sob, convulsing time itself with grief. And my heart grows faint with fear. Then, looking again through the cycle glass of the years, I see how through all evolution of the race man's need has been God's opportunity; and my soul laughs again with hope and faith and confidence. There has been no great moral question in the history of the race that has not found the hour when its progress could not be furthered save through sacrifice. But, looking back upon that history, we find that when this hour has come and the clock of time has tolled the need, men have come who are willing to make the sacrifice. The need, the man, and the hour, have met; and the result has always been a mountain peak in human history.

And so with this great cause—somewhere, sometime, somehow, the man will come, the sacrifice will be made, time and need and

man will meet again, and again the result will be a mountain peak in human history. It will be a sober race, a saloonless earth. The evolution of the race has brought to our doors two causes that are supreme, and beyond all others we may know it. And these two causes can be named in a single sentence—world-wide disarmament and universal peace, and a saloonless earth and a sober race. These are the two problems in which the Christian Church of the world, if it meets its obligations, must lead the civilization of the world. I am quite conscious that there are materialists among us who sincerely believe that a world disarmed and a race at peace is an iridescent dream. I am conscious that there are men among us, materialists, who sincerely believe that a saloonless earth and a sober people is a barren ideality. I know that they urge constantly

UNCLE SAM'S BURDEN.



that war is a racial evil, that intemperance is a racial evil, that both always have been and always will be; that they are so enfibred in the physical and mental manhood of the race and in the womanhood of the race as to be ineradicable until, as they say, we change human nature. And then they tell us in the next breath, You can not change human nature.

Pessimists every one, believing neither in man nor in God! Blind to the wondrous pathway over which God has led mankind! Can not change human nature! We have always changed human nature; and, please God, we will yet change it more. Can not change human nature! Why, men, the time was, you know, when throughout the world good men believed they had a divine right to own the flesh and blood of others and sell them as property at will. The time was when men believed that earth was peopled with imaginary goblins, born of superstition and fear. The time was when men found in wooden images throughout the world idols to be worshipped and bowed down to. The time was when might and power were the only admeasurement of right. And the time was when nowhere beneath the circle of the sun could be found a representative form of government. But since then we have changed human nature. The evil of ignorance has largely gone. Superstition and idolatry have gone. The race has risen above it. Man-made gods of wood and stone will no longer do in this glad morning of the twentieth century. Man throughout the world is rising out of the evil of human slavery and out of the tyranny of the past, and is demanding everywhere the right to administer government for him-

self. Aye, and because of all that, there burns in my soul the hope that in the further evolution of the race the time will come when men will rise out of the evils of war and intemperance, and stand like an angel in the sunlight, stripped of the sins that beset his kind.

The time was when a great reformation was a forlorn hope. That is what some say this dream of mine is—a forlorn hope. The time was when religious freedom throughout the world was a forlorn hope, and civil liberty everywhere was a forlorn hope. Aye, and the time was when representative government throughout the world was a forlorn hope. And the time was when the abolition of human slavery was a forlorn hope in every land beneath the sun. Aye, and the time, too, when the Christian religion itself to a multitude of minds was a forlorn hope, its manger-born Christ hanging in an agony upon the cross, the world dark. There was no star in all the sky, and hope was dead. Aye, but Martin Luther, Savonarola, John Wesley, Wilberforce, Garibaldi, George Washington, Wendell Phillips, Abraham Lincoln, and Jesus the Christ touched these forlorn hopes with the fire of their sacred genius, and they became living evolutionary forces lifting the race into living freedom. And do you think that the providence that led the race thus far will fail to lead on still? About that I am not concerned. I know that, sometime, somehow, that will come. But I am profoundly concerned that in my time, in my brief hour, I may do a man's full share in bringing about the time and hastening the hour. I know there are those who insist constantly that this method or that method is the only one that can bring the desired end. I am quite agreed, my friends, so far as I am concerned, that in every State, where that is the best that can be gotten, men may have municipal option or county option. I fought for municipal option in my State, because I knew I went to the verge of practicability; and I asked my people to follow me there. Later I fought for county option, because I believed my people were then willing to follow me in this larger step. And today I plead with my people for state-wide prohibition of the traffic, because I believe through these years of education and appeal they are reaching the point where they will be willing to put their hands on this traffic and destroy it in my time. But it will not do to win the county or the State. We must win nations and peoples and governments and worlds to this conclusion. It is indeed a world-wide problem.

Be not dismayed. Wherever you go, preach the gospel, if you will, of restriction and regulation. Preach the gospel, if you will, of local option, where the larger thing cannot be attained. But do not deceive yourselves or your people. Understand that the conflict is irrepressible, and that nothing short of extermination on one side or the other will ever settle this great question.

"ANTI-LIQUOR LEGISLATION."

REV. P. A. BAKER, D. D.

General Supt., Anti-Saloon League.

Every civilized country on the globe is moving against the drink traffic: It may be the Gothenberg method in Norway and Sweden; or the appeal for moderation in England, Germany, and France; or the dispensary as tried and now being discarded in some of the Southern States; or high license; or local option; or State and national prohibition. No country or people are now advo-

cating a greater, but a less use of intoxicating liquors. Legislation is changing—has changed from the extension to the restriction of the traffic. There are few legislative bodies in any country that are not facing the problem, and being compelled to answer to a constituency that is becoming daily more insistent in its demands that this monstrous evil shall be destroyed.

No aspect of the great reform has been so poorly conducted as the legislative: First, because of a class of legislators who, believing themselves to be more indebted to the liquor dealers than to the people, have striven to emasculate, weaken, and, whenever possible, destroy all proposed anti-liquor legislation which they could not entirely defeat; and secondly, because the temperance people have seldom been a unit as to the kind of legislation to be sought for. Here personal prejudice and petty ambition have held too large a place. As a result our statute books are burdened with much legislation on this subject that is not enforceable, and was known to be without merit by those who placed it there. We are beginning to show signs of adopting saner and more honest methods.

The stock argument of our pro-saloon advocates against restrictive or prohibitive legislation is that you cannot make men moral by law. This sort of reasoning would repeal everything from the ten commandments to the latest enactment on prevention of graft. From the beginning law has been a deterrent of evil doers, and a restraint to the evilly inclined. If men cannot be made moral by law, we insist that they shall not be made drunken and immoral by the authority of law, or in spite of law. The evils of the drink traffic are so dangerous and destructive that it has been a subject of increasingly stringent legislation in exact ratio to the development of civilization. Already liquor selling has become disreputable. The next step is to make liquor drinking disreputable.

No evil has been the subject of as much puerile and partisan legislation as the liquor traffic. Much of it has had for its object the reforming of the traffic. This was found to be impossible, for it is incapable of repentance. Failing in this, we adopted a regulative policy only to find that you can no more regulate it than you can regulate the firing off of a cannon, for the liquor dealers interpreted the law and decided what that regulation should be.

We have made some headway during the past few years along some lines. We have rapped the knuckles of "Uncle Sam" until he has let go of official liquor selling in the army, in the navy, in Government soldiers' homes, at immigrant stations and in our National capitol. We purpose continuing to rap his knuckles until he lets go of it in the District of Columbia, and until it ceases to be a source of revenue with which to operate our Governmental machinery and break down our public conscience.

A short backward glance through legislation on this subject reveals by striking contrast the pit from which we have been digged. We have spent much time and energy in securing the enactment of laws, local, state and national, that have had little value beyond demonstrating their utter ineffectiveness. Gothenberg systems; company schemes; dispensaries; license fees, high and low; minor and drunkard laws; Sunday and early-closing enactments, have been the infant diseases through which the great reform must pass on the way to a mighty typhoid—state and national prohibition—which is to revolutionize and purify our entire body politic. It is becoming increasingly evident that a prohibitory law is much more easily enforced than a regulative law. The only successful part of any regulative enactment against the liquor traffic is its prohibitive feature. While we may not take our

position out "upon the solitary peak of abortive righteousness," we must not accept the half-loaf theory as in any sense a solution of this difficult problem. The only solution of the saloon problem is no saloon.

We must not overlook the fact that we confront a foe that has ill-gotten wealth without limit and no conscience in spending it. Love for country, human character, domestic happiness, personal reputation, have no place in its code of warfare. Bribery is amongst its mildest methods for accomplishing its purpose. It laughs at virtue; it mocks religion; it scoffs at common honesty; it defies every appeal of outraged womanhood and robs helpless childhood of a fair chance. It lowers public intelligence; it destroys public conscience; it forbids, wherever possible, right representation of public intelligence and public conscience in our law-making

long as liquor is drunk, so long will lives be ruined and homes be wrecked. Therefore, local option cannot be accepted as a remedy for the liquor evil. Nor can it meet the demands of an organization which declares its object to be to secure "the legal prohibition and complete banishment of the liquor traffic."

Liquor men advocate laws in the following order: Low license, high license, local option, statutory prohibition, anything but Constitutional prohibition. We may be sure that the trained brain, backed by the great financial interests of the liquor forces have thought out the battle to the end and know to a mill what law costs the trade the least, and what most effectually prohibits the business. Therefore, would it not be wise to reverse the order, standing for prohibition, based on Constitutional law; advocating this with such force that there will be neither time, money or strength for anything else?

Keep the organization keyed to the clear, high note of prohibition, "Keep right with God."

The masses are conservative, and do not think out questions to the end: they have neither the bent of mind or the time. Every reform that has lifted humanity as on a billow, bearing it onward and upward, has been thought to the end and explained to the masses by men and women called of God to that work. The bane of every reform has been the good, loyal people within the ranks who possess not the faith and patience to wait for the harvest, but run hither and yon crying, "Lo here, or lo there," until if it were possible, they would deceive the "very elect," rather than adhere to the divine method of education, which is the only sure, if it does sometimes appear slow, method of bringing all the people to the light. The people have ever been right at heart, and if the standard in steady hands is held high enough, long enough, they will rally to it and plant it on the ramparts of government.

For a decade the people of Kentucky have been waiting on the leaders of the prohibition reform to get together on this high, sure plane, and deal with this question in the only rational, effective way by prohibiting the manufacture as well as the retail of all beverage liquors through an amendment to the Constitution. The people are ready and waiting. They will put the traffic out by from twenty to twenty-five thousand majority, according to the strength and magnetism of the leadership—once they get a vote.

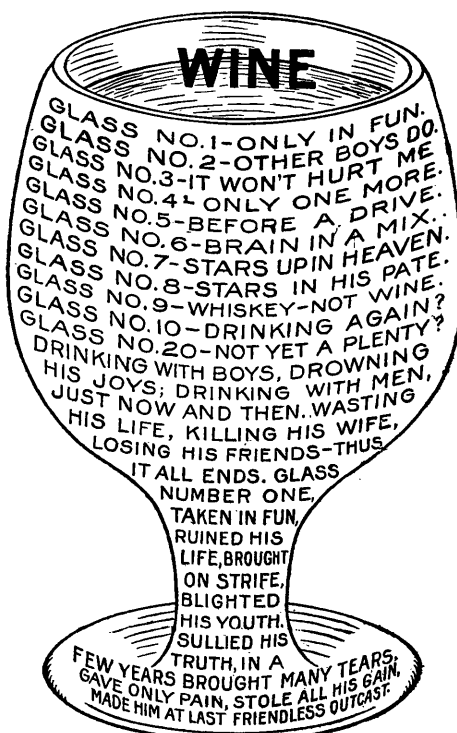
Again, local option is the most expensive method of dealing with this question. Kentucky has expended thousands upon thousands of dollars, lost years of time, and sacrificed thousands of valuable lives in this guerilla warfare. The call of the hour is for concentrating the forces on the main center of the traffic—the distilleries and the breweries. It is just as easy to educate the masses to the true and final standard of State Prohibition first as last; far cheaper and quicker. High license has been tried two decades in other states, and all who read know it has been demonstrated a fallacy and an utter failure.

Some hold back, waiting for a prohibition amendment to the National Constitution, failing to observe that it is the Congressmen from the prohibition states who press that Amendment in Congress. Put a Prohibition State back of Kentucky Congressmen, and we will have four more votes in the House and two more in the Senate for that measure, or know the reason why.

The hour is ripe for action. Take the current while it serves and it will bear us on to victory.

A Christian can afford to miss breakfast, dinner or supper, rather than neglect the Bible.

BEWARE



bodies and in the executive department of the Government as well. It is drunk with the blood of the millions it has slain. When laws are enacted, this treasonable institution tramples upon them with impunity; it refuses to be regulated; it is incapable of reformation; "it would rather die than obey law." There is nothing left but to abolish it from every foot of territory everywhere as speedily as an advancing civilization and a developing conscience will permit.

STATE-WIDE PROHIBITION FOR KENTUCKY.

MRS. FRANCES E. BEAUCHAMP,
President Kentucky W. C. T. U.

That the time is ripe to strike for state prohibition in Kentucky, no student of conditions will deny. With 105 counties under local prohibition and all the rural territory without the licensed saloon, leaving only cities of the first, second and some of the third class where liquors can be legally sold, the state certainly should move forward and rid herself from the manufacture of beverage alcohol.

Local option has failed at the vital point of the prohibition reform when it fails to stop the manufacture. As long as liquor is made, so long will it be sold. As long as liquor is sold, so long will liquor be drunk, as

Swan Song of A Demon.

C. F. Wimberly.

The caption of this article will doubtless grate on the over-sensitive nerves of some, especially when it is found to be applied to men and their doings. All over our land can be heard a strange wail; so piteous is this cry that here and there may be heard notes of sincere sympathy. It is very interesting—a real psychological study—to sum up these melancholy groans, swelling from the bosom of the Rum Demon. There are many physicians attending this wealthy patient, and, as usual in such cases, they continue to hold out hope to interested loved ones. We hear about "wave of fanaticism," "leeksniff hypocrisy," "pious pretender," etc., etc., soon to give place to a sober, sensible, Golden Rule regime. This lingo sounds well, and no doubt for such anesthetics, or rather palliatives, nandsome fees are cheerfully paid; but any one who reads, though he runs, can see in the signs of the times that, notwithstanding all these lotions, balsams, plasters, and poultices, the death rattles are in the throat. All the whistling we hear is the old graveyard sort.

The liquor business—personified—has been a big, opulent, extravagant money spender. It rewards its boosters, stockholders, and attorneys by princely gifts. The liquor trust is America's biggest money trust. No wonder its passing is causing some fidgety movements among its friends, and despairing groans from the traffic itself.

The somber echoes now being heard from centers rank with the odor of sour mash, and are not unlike the dismal choruses rising up from a pond on a summer night. Liquor is just beginning to feel the approach of death; gangrene has set up in the extremities, and circulation is being greatly hindered in our body politic—congestion is imminent. To say that liquor is dying hard, and proposes to die still harder, is putting it mildly.

Those of us who are taking an active part in assisting it to "shuffle off," are as un-American, undemocratic, unscriptural, and most every other uncomplimentary thing imaginable. We are traitors to the noble manhood of our land—the manhood, which is the resultant of a thousand years of struggle for liberty. We are classed with night-riders, possum hunters, witch burners; and but for the law, we would disembowel our enemies by thrusts of red-hot swords—all in the name of the Nazarene—Who went about doing good—believed in making and drinking wine, and other personal liberties, too numerous to mention.

We are familiar with this line of harangue, and to every right-thinking American citizen it is just as convincing as the idiotic jabber heard in an insane asylum. Our America is aroused; God's wrath is turned into the hands of an outraged people and vengeance—not revenge, though it ought to be—is going to the center of things. Rapier thrusts in the form of White Ribbon prayers, and white ballots, fluttering into the great powerhouse of sovereignty—the ballot box—has given the rummies locomotor ataxia of brain and heart. We shall not be surprised to hear, before the fight is over, that the Apostle Paul owned a controlling interest in a Jerusalem distillery, and was a member in good standing of the Personal Liberty League.

Now let us see a moment if all this howl about "confiscation," "coercion," "sumptuary laws," infringement of personal rights, etc., is just. What has been Rum's record in the past, which calls for such a retribution? In the eleventh chapter of Hebrews, we find an epitome of the power and influence of faith; here it is: "subdued kingdoms, wrought righteousness, obtained promises, stopped

the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens, women received their dead raised to life again, etc."

No better estimate of the power and influence of liquor can be found, than to metaphorize the above Scriptures; or perhaps a parody would express it more clearly. Liquor has subdued kingdoms, opened the mouths of lions, broken promises, wrought unrighteousness, fanned the violence of fire, received the edge of the sword, out of strength were made weak, waxed cowardly in fight, turned victory into defeat, women received their husbands and sons brought home dead. If we care to add further strength to this illustration on the ravages of the liquor demon, the last verses of the same chapter will serve. "Others were tortured (unable to obtain deliverance); others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about—being destitute, afflicted, tormented." There you are.

To give a just interpretation of the American saloon, the language of the above parody should be amplified, illustrated, and drawn out into detailed description. In fact, you must know the Beast—feel its claws and fangs—to even approximate its bloody horrors. Now for this demoniacal institution to squeal "injured innocence," and for its henchmen to cry down those who are investing themselves to drive this Beast from among us—constitute a monumental joke, a travesty on every principle of equity known in the courts of men.

We were interested in a recent editorial from the pen of a great editor—and by the way, that particular daily is the mouthpiece and exponent of the liquor traffic. This editorial was a fierce castigation of Europe's Hohenzollern and Hapsburg war lords, holding them responsible for the terrible butchery and demolition of property now going on. The editor implied that they were making for themselves a place in history, which overshadowed that of Nero; and at the same time trying to justify the whole affair in the name of "Gott" and civilization. A curse, which was pronounced upon one of them, by a princess, was quoted, and that it would be suitable for the other. Here it is: "May heaven and hell blast your happiness. May your family be exterminated. May you be smitten in the person of those you love. May your life be wrecked and your children be brought to ruin." The editorial closed by suggesting names by which the other one should be known: "The Kaiser Accursed—William the Damned."

We shall not discuss the justice or the injustice of these harsh phrases, but simply about the jewel of consistency. The greatest statesman and publicist of the nineteenth century, said that war, pestilence, and famine combined could not equal the sorrow and wreckage of rum. This statement is literally true, if we will apply to it the rules of arithmetic; the truth can be demonstrated. In all history there has been no war so gigantic and nation-wide, as the one now raging. No doubt a half million men have lost their lives thus far; perhaps another half million will die before the end. Now place these lurid figures along the side of another black list—*The United States alone has sacrificed between two and three million men and women on Rum's legalized altar since 1865.* If you care to talk about the money side of the proposition, let us glance at the building of our Panama Canal—the greatest enterprise

of all ages, and the most expensive; yet the money we spend annually to debauch our people would build *Four Panama Canals.*

Curse the war lords, but defend Rum. Great is Diana of the Ephesians! Down with Mars, but up with Bacchus. We thank God that the rear of marshaling forces—thunderous and terrible, as they make them to appear, if we get close enough to catch the undertones—find that this demon, like the dying swan is going swiftly to the inevitable end. We believe the lovers of liquor, and all its depraved and besotted following, its political yeggmen, its owners, who have grown sleek and fat on the spoils of rum-enslaved men, gorged themselves on the blood of the innocent and helpless, will in the dawn of an early day—a glad, bright, glorious day—no longer be singing to cheer the drooping spirits of the Rum Demon, but will change the song to a *requiem*, and we shall sing a *Te Deum*. So mote it be.

(Continued from page 5).

be carefully read in illustration and confirmation of the words of James, for the redemption schedule, fully outlined there, is in perfect agreement with the plan of the Divine Architect in Acts 15. "If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partake of the root and fatness of the olive tree; boast not against the branches. . . . Because of unbelief they were broken off, and thou standest by faith. Be not high-minded but be afraid: for if God spared not the natural branches, take heed lest He also spare not thee." (Rom. 11:17-21). The elective process that is taking place today includes both Jews and Gentiles. (Rom. 9:24). But the Divine Architect's plan is first the Gentile outgathering and then the Hebrew regathering. The hardening of the Jews, which we now behold, will continue until the elect company, who are being outgathered through the entire period of this dispensation to form the Bride of Christ, is completed. Then all Israel shall be saved. "As it is written, There shall come out of Zion the Deliverer and He shall turn away ungodliness from Jacob." (Rom. 11:26).

3. NOTICE THE THIRD PART OF THE DIVINE ARCHITECT'S PLAN.

"That the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord who doeth all these things." (Verse 17). The Gentile outgathering and the Hebrew regathering are to be accomplished in order to the glorious redemption predicted in these words. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," is the summons which the long captive daughter of Zion shall hear, and then the blessed result: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. 60:3). To plead for the speedy return of the Lord is to plead for the speedy ingathering of the heathen, for as Lange, the great expositor, says when commenting on the words of Paul, "If the casting away of Israel be the reconciling of the world, what shall the receiving of them be but life from the dead." (Rom. 11:15). "It is clear that the Apostle awaits a boundless effect of blessing on the world from the future conversion of Israel." How often have I repeated over the grave of departed ones the words of the English burial service: "That it may please Thee shortly to accomplish the number of Thine elect and to hasten Thy kingdom, that we, with all those that are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy Eternal and Everlasting glory."

A pack of cards is suggestive of a great foul institution, which has been a curse to mankind.

THE KING IS AT THE DOOR.

By Rev. J. Gregory Mantle. No. 2. The Plan of The Divine Architect.

PRAYER.

Give me, O Lord, I beseech Thee, a wise and understanding heart. Thy Word, spoken through Thy beloved servant Daniel, tells me that the end of these things none of the wicked shall understand, but the wise shall understand. Number me not, I pray Thee, among the wise and prudent, from whom these things are hidden, but among the babes to whom they are revealed. The world travails in agony. Myriads of broken-hearted women and children cry to Thee in their loneliness and desolation to come and bring war to an end. From thousands of Thy saints the cry goes up to heaven, "Come, Lord Jesus, and come quickly!" Suffer me not to blunder on in ignorance of Thy redemptive plan. O Thou Divine Architect, open my eyes, and give me understanding of Thy program that I may heartily and intelligently co-operate with Thee in its realization. I beg this in the all-prevailing Name of Jesus. Amen.

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name. And to this agree the words of the prophets; as it is written. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom My Name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world." (Acts 15:14-18).

This chapter contains the record of the first council of the Christian Church. It was held at Jerusalem at the time of the visit of Paul and Barnabas after their first missionary journey out into the Gentile world. A sore question was troubling the Church at Jerusalem, arising out of confused ideas about the Jew and the Church. Up to the time of Peter's vision on the housetop the Church had been entirely Jewish. In obedience to that vision aggressive work was begun among the Gentiles. The Pauline Churches, which were the outcome of the missionary effort of the great apostle, consisted of Jews and Gentiles, though there were more Gentiles than Jews. In Jerusalem, however, the atmosphere remained intensely Jewish. One matter was greatly disturbing the Gentile Churches. Certain leaders were teaching that the Gentiles must conform to Jewish rites in order to be saved. This Council was held to discuss this matter. James, our Lord's brother, acted as president. His statement of the plan of the Divine Architect is as interesting to us Gentiles as it must have been to the Jews. God's plan of salvation, said James, is through the Jew, as the leaders had contended. But, said the president, Peter has declared to you how the Lord had visited the Gentiles to take out of them a people for His Name. After that is done the Jew kingdom will be set up, and through it there will be a widespread evangelizing among all the peoples of the world. That Gentile period, the period of the out-gathering, has extended so long that many find it as hard to believe that a Jew movement will displace the Gentiles as the prejudiced Jews found it to believe that a Gentile could be saved without becoming a Jew.

Dispensationally this is the most important passage in the New Testament. It is worthy of note that the first council of the Christian Church should have outlined the whole plan of the Divine Architect, from

Pentecost to the consummation of the ages. God does not want us to be like the day laborer who is working at a great edifice but has no knowledge whatever of the plan of the Architect. He puts the working-plan into our hands. He would save us both from presumption and from pessimism. It is our own fault if we do not know the entire scheme of redemption. "Known unto God are all His works from the beginning of the world," (verse 18), and in infinite condescension He has made those works known to us.

Is it not a matter of the utmost importance that we, who are workers together with God, on whose co-operation He is so dependent, should know where we stand in the dispensation in which we are placed, and how we can accomplish in it the most effective work?

We must know the difference between the times of the Jews and the times of the Gentiles; the difference between the Church and the Kingdom. If we are in the Church-time we must be doing Church work, that is, gathering out and perfecting those who are to come into bridal union with Jesus Christ, in readiness for the day when the marriage of the Lamb is come, the day for which His wife hath made herself ready. If we are in the dispensation of the Kingdom we must be doing Kingdom duty, that is ruling over the nations. If we are in the border land, where dispensations overlap, we should not be in ignorance of the cause of the apparent confusion. As one has recently remarked, God did not sound a trumpet at Pentecost and say "The Jewish dispensation now closes and the Christian dispensation begins." The old faded gradually away, after the new began. The men and women at Pentecost, lived, moved, talked and worked in the spirit and power of the new dispensation into which they were emerging, out of the fading Jewish dispensation which had waxed old and was vanishing away.

When the disciples, a few moments before the Ascension, asked, "Wilt Thou at this time restore the Kingdom to Israel?" Jesus replied, "It is not for you to know the times or seasons which the Father hath appointed by His own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be My witnesses." (Acts 1:6-8).

The expression "times and seasons," refers to the whole providential arrangement marked out by God from beginning to end, upon which this age is an unmeasured interpolation, the duration of which is known only to God. The disciples asked the risen Jesus a Kingdom-time question, and He gave them a Church-time answer. Why? Simply because their work was to be Church work. Their immediate duty was to receive the Holy Spirit for witnessing, suffering, and service, and for the out-gathering and perfecting of the Church, a qualification for church work which, had it been fully recognized, would have saved the church from apostasy and the world from destruction. Let us take care that we recognize the importance of that qualification today, otherwise we are simply beating the air.

It was not for them to know the times or seasons of the Kingdom. But they were at the beginning of the Church-time; we are rapidly nearing the end of it, and as the Kingdom-time draws near it will be revealed to the wise and watchful. "None of the wicked shall understand, but the wise shall understand." (Daniel 12:10).

1. NOTICE THE FIRST PART OF THE DIVINE ARCHITECT'S PLAN.

"Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name." (Acts 15:14). God began the first part of His plan at Pentecost. It was then He began to build His Church, and three thousand living stones were built into the Temple of the Holy Ghost. Pentecost was the birthday of the Church of God. In Acts 2:47, we read, "The Lord added to them daily those that were being saved;" and in Eph. 2:21, 22, we read, "All the building fitly framed together, groweth unto a holy temple in the Lord! in Whom ye also are builded together for a habitation of God through the Spirit."

It is most important to note that all the descriptions of the Church in Scripture mark it as elective. From the word of Jesus to His first disciples, "I have out-chosen you out of the world," to the song which the beloved John heard at Patmos, "Thou hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation," the Bride of Christ is always the *Ecclesia*, the called-out ones.

Unless we clearly understand that the character of the present dispensation is elective and heavenly, we shall be utterly unable to pray dispensational prayers or to do dispensational work. I know, from long experience, how the minds of many who have set their heart upon the conversion of the world in this age will revolt from this statement. But this is God's plan. The foreman builder that goes on building without consulting the plan of the architect is exposing himself both to censure and failure. Similarly the Christian teacher that sets before his people, as the goal of their endeavor, the conversion of the world in this dispensation is pitifully unfamiliar with the plan of the Divine Architect. This solemn mystery of the Divine will we must ever refer to solemnly and tenderly, but not only is it written in the Scriptures, the verdict of the ages declares it to be true. While all the Missionary Societies combined, have succeeded in gathering out of the heathen world some three millions of converts, during the last hundred years, *heathendom has increased by nearly two hundred and fifty millions.* "This gospel of the kingdom," said Jesus, "shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14).

The gospel has never anywhere converted all, but everywhere has called out some. The missionaries, working in the citadels of paganism, might well despair, as they labor amid the teeming millions of heathen, if it were not for this clear revelation of the plan of the Divine Architect. Every evangelist in America and Great Britain, knows that it is harder to bring men and women to the point of committal than ever it was, and that the number of the saved is indeed small compared with the multitudes of men and women who amid the blaze of gospel day are without God and without hope in the world.

2. NOTICE THE SECOND PART OF THE DIVINE ARCHITECT'S PLAN.

"After this I will return, and build again the tabernacle of David which is fallen down." (Verse 16). The conversion and restoration of Israel are to be accomplished after this out-calling by the personal coming in glory of the Son of man. Israel's unbelief is the Gentile opportunity. The eleventh chapter of the Epistle to the Romans should

(Carried forward to page 4.)

EVANGELISTIC

WADLEY, ALABAMA.

Six years ago I changed from the evangelistic work to the pastorate, to join the Alabama Conference, and go through its course of study. This I finished two years ago. After five years in the pastorate, it has been the delight of my life to get back into the work of evangelism. I do not underrate the pastorate, for the Lord gave us success and victory while there, but I felt like I was working at some other man's job all the time I was pastor.

My first meeting was in March, with Bro. J. M. Best, pastor of the Methodist Church at Belgreen, Ala. The weather was cold, but the people came right on through the snow. After eight days of victory we closed and many were blessed. I was in meetings in south Alabama and Florida through the month of June. Here I assisted Dr. C. I. Hammitt and H. H. Myrick, Methodist pastors. I found these brethren to be true yoke-fellows and we had three pleasant and successful meetings with them, which resulted in a goodly number of professions to pardon and cleansing.

From there we went to Rev. C. E. Stone's charge at Birmingham, where we had a gracious revival, and twenty-five accessions to the church. Our next date was the union meeting here at Wadley. Three of the four churches of the town united their forces under a large tent in the City Park. The fraternal spirit was perfect throughout, and the meeting was a decided success. Then I assisted Rev. G. O. Lankford in a meeting at Cragford, Ala. The revival here reached the entire church, and many sinners were born again. This meeting closed, having received twenty new members.

Next I went to assist Rev. W. W. Adcock, pastor of Massey charge. This meeting lasted ten days and closed with a sweep of victory and forty-five new members. From here I went to assist Rev. O. A. Morris in a meeting on his charge just out of Trenton, Tenn. Despite the fact that the church was weak and that field is almost exclusively occupied by another church, the Lord blessed us with a good meeting and a dozen new members. We have just closed a very gracious revival at Wedowee, Ala., where I have been assisting Rev. B. F. Allen, pastor of the Methodist Church. This has been a great harvesting year of souls, judging from general reports, and we are very thankful for a share in the work. Any one desiring my services may reach me at Wadley, Ala.

J. L. MITCHELL, Evangelist.

HAMLIN, TEXAS.

The Hamlin camp meeting is usually held in July or the first part of August; this year they had large crops throughout the western country and the people were unusually busy at the regular camp meeting season, so they put off their camp till September in order to throw the camp and the opening of Central Nazarene University together. Bro. and Sister Irick were engaged for this camp, but when the change was made, on account of previous engagements, they could not fill the date, so the writer, Mrs. Roberts and Miss Taylor were called.

Meetings began September 2. Bro. Ellis, the pastor, was in a meeting at Bowie, so was unable to get to us until September 6. Bro. Hall, the business manager of the University, had charge of the first part of the meeting. There are a number of pastors and evangelists that make their home at Hamlin on account of the school; most, if

not all, were in during the meeting and pitched heroically into the battle. Bro. Kilgore, the District Superintendent, was in home the most of the time and did faithful service. We had a healing service for his eyes—which had hindered him greatly in his work this year—and God touched him. We ask all the readers of THE HERALD to unite with us for his complete healing. Bro. Ellis pitched in, heart and soul, in the meeting, and he knows how to make things go. Bro. Hall wept, cried, prayed and shouted all through the meetings. Prof. Moore was in every service and was made a great blessing; also Bros. Dillingham, McCluskey, Orof, Parks, Edmundson and many other faithful brothers and sisters. It was no task to get the saints to work. Every one lent a helping hand and God poured out His Spirit upon us and gave us a blessed revival.

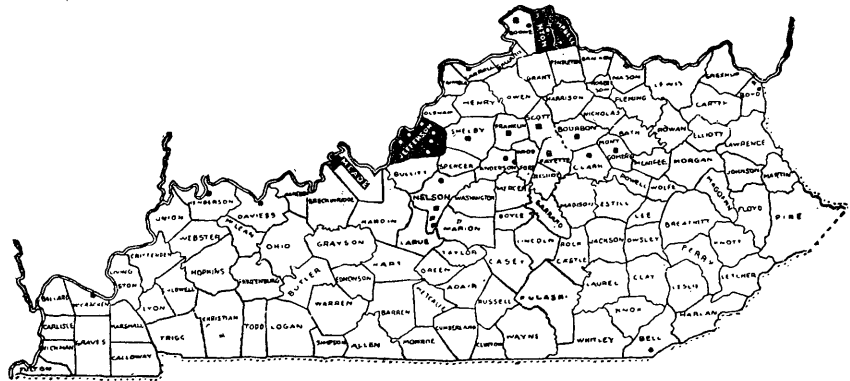
It is hard to count the number that really get through in a meeting of this character.

all, gave of their means to help carry on this good work. An offering was taken in cash and pledges amounting to \$162, besides \$28 which was given in the street services, making in all \$190. Then too, a number of the farmers pledged loads of feed. A committee was appointed to gather this feed together and it is expected that one or two carloads will be shipped to Pilot Point for the work. Ten thousand blessings upon the church at Hamlin, the school and all that made it possible to bring about this great victory for God.

C. E. ROBERTS AND WIFE.

WHICH SIDE ARE YOU ON?

Geo. P. Rutledge says: "The devil is directing the wet side of the fight. God is leading the dry forces. The church-member who votes wet is linked, arm in arm, with Judas Iscariot, and should go out and hang himself.



MAP OF KENTUCKY—NINE COUNTIES HAVE VOTED DRY SINCE THIS CUT WAS MADE. WHITE REPRESENTS DR Y COUNTIES. BLACK, WET.

There was scarcely a service but what a number of people prayed through. In some services there were as high as fifteen or twenty seekers at the altar, many times, praying through in the old-fashioned way. It made one think of the old-time revival days.

At the close of the first ten days every one thought it unwise to close the meeting, and we were able to arrange our engagements so as to remain another week. It proved a very successful harvesting for there were more definite seekers the last week than all the previous meeting.

Central Nazarene University opened September 8, at 10:30, with a service in the chapel. The day meetings were moved from the arbor in town and held in the chapel of the University throughout the rest of the meetings, combining the regular chapel services and the morning services together. The opening service was one of the sweetest it has been our privilege to attend in many a day. The glory of God rested upon us in a most blessed manner. The altar was lined with many of the citizens and students seeking the Lord. Most of the students were either converted or sanctified during the meeting. The president told us the school had the best opening of its history. With the good crops throughout the western country the school has the best outlook since the beginning. Every member of the faculty has the blessing of entire sanctification. The matron of the girls' dormitory is a flame of fire. They have a splendid class of young men and women preparing for the work of God. Many patrons are moving there to get the benefit of the school. They can well afford to come to this center of fire and intellectuality.

The last Sunday afternoon was given to rescue and orphanage work of Pilot Point. J. P. Roberts and wife were there all during the meeting and did faithful work bringing about the revival. They had charge of this service. People wept, shouted and best of

"The prohibition movement is in line with our Constitution, and, therefore, patriotic. The anti-prohibition movement is un-American, and, therefore, treasonable. The man who votes dry is a stalwart citizen and will leave behind him the footprints of patriotism. The man who votes wet is a traitor to the highest interests of his country, and his actions suggest the name—Benedict Arnold.

"Prohibition is humanitarian. License for the sale of intoxicants—high or low—is a system of torture which, in its ramifications, exceeds the most extended methods of cruelty in the Dark Ages. The man who votes dry is therefore a benefactor, and his life is one of the world's valuable assets. The man who votes wet helps tighten the thumb-screws upon suffering humanity, and causes his franchise to curse the age in which he lives.

"If you live in a dry State, co-operate with your compatriots to keep it dry. If your State is wet and passive, agitate prohibition until your community is lined up for battle. If the battlefield has extended to your State, put on your war-paint and fight. Throughout the campaign, shoot the rum arguments full of holes. And on election day, early in the morning, fire your ballot straight into the heart of King Alcohol!"

Local option has been passed and distanced on the highway of reform by Kentucky's Southern Sisters. Today the state has become the dumping ground for the riff-raff, the very dregs of society, from Tennessee, Mississippi, Alabama, Georgia, North Carolina, West Virginia, and now Old Virginia, and ere long Missouri, Texas and Florida will outlaw the traffic and send us their dregs and scum of criminals, thugs and ward-healers, each day making the battle harder.

Today, write to THE HERALD a word of encouragement.

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

THE ENEMY IS ON THE RUN.

When we say "Enemy," there is not a schoolboy who would not know what we mean for it is a conceded fact that the liquor traffic is the greatest enemy of the American people today. It has caused more heartache, more blighted lives, more suicides, more poverty, more crime, more wrecked homes and more sorrow than all the combined evils of the day.

We admit this is a strong statement, but analyze the conditions, trace back the causes and you will see that it is true. Governor Patterson, ex-Governor of Tennessee, in summing up the results of the liquor evil, says: "If we have no sorrows, liquor creates them; and if we have them it increases them and makes them harder to bear. It blights the young man like lightning does the tree, and leaves him stripped of his heritage. It takes from middle age ambition and hope and robs old age of its serenity and peace. It is the thief of character. It turns men into monsters and women into harlots. It invades the ballot box to corrupt it. It weakens the administration of justice. It is the polluted stream which mingles with the current of public affairs and poisons all it touches. Whenever it brings sorrow, and whenever it goes it leaves a remorse. Liquor dulls the edge of endeavor; it dethrones the reason; it enters and stains the cloisters of spirituality and becomes the foul and stealthy murderer of human souls.

"If you would know more of its black and blighting record, look at the long and sad procession of its victims. Go to the courts and see the crimes it has caused and the criminals it has made. Go to the prison and read the story of its tragedies in the listless eyes and hopeless faces behind the bars. Go to the police station and find the derelicts—the driftwood of humanity, as you see them moving and shuffling in the fear and cowardice of misspent lives. Go to the divorce courts and hear the causes which dissolve the holy bonds of wedlock and send families adrift. Go to the homes where the serpent has left its slimy trail on the lintels of the door. Hear the oaths and curses and revilings and imprecations from thickened tongues and maddened brains. See the wife and mother as she pales in terror, with a bruised and broken heart. See the children as they huddle and shiver in fright, like birds before the hunter's gun. See the sweet milk of concord sour and turn into the very broth of hell. Liquor! How I hate it!"

The temperance people have no need to hang their harps upon the willows and cease their song, but on the contrary let's tune our harps to the highest key, and sing in the most joyful major strains that "The country is going dry." With the saloon eliminated from two-thirds of the geographical area of the United States, and more than half of the population living in territory where not a gin of intoxicants can be legally sold as a beverage; with ten states of the Union already in the dry column, and six more to vote on it this fall, we are on gaining ground as sure as we are in the fight.

The Webb-Kenyon bill for the prevention of the shipment of liquor from wet into dry territory was passed by the National House of Representatives by a vote of 239 to 65. The bill passed the Senate only to be vetoed to President Taft, but the temperance sentiment was so strong in Congress that it was passed over his veto by the required two-thirds majority. The Jones-Work bill for Washington City, was easily passed. This bill reduces the saloons of our National Cap-

ital from six hundred to three hundred.

On July 1, 1913, all of the saloons in the Panama Canal Zone, numbering thirty-five in all, were abolished by the Isthmian Canal Commission. Secretary Daniels has banished liquor from the United States Navy, seeing as did Lord Kitchener, that it was a menace to fighting efficiency.

The doom of Belshazzar was no more plainly written on the wall, than the doom of the liquor traffic is written on the wall of public sentiment, and the people are crying, "Down with the Saloon!" Let not our past victories cause us to lax in our zeal nor be less active in our plans to drive this monster from our land. "The battle is the Lord's," it is true, but He has summoned us into the conflict to bring deliverance to an outraged and long-suffering humanity, which has been weighed down by the most merciless tyrant that ever afflicted humankind. The time is coming, yea it is at our very door, when American manhood will once again rise and pledge its life, its fortune, and its honor and swear by Him that sitteth on the throne that the saloon must go!

BUD ROBINSON'S CORNER.

TIME FOR REJOICING.

If there is anything in the world that tickles me almost to death, it is the conquering tread of the prohibitionists. Just think of dear old Virginia by over 30,000 majority putting the red-nosed brigade out of business! Again, think of old Kentucky recently putting the liquor demon out of nine more counties. That makes me want to hug old Kentucky and everybody who voted the straight ticket.

Thank the Lord, the time will soon come when a man who runs on the liquor ticket cannot be elected to any office. The enlightened people of this nation are getting their eyes open. Think of the blighted manhood of Kentucky, and the young men who started life with such bright prospects, and today are poor bums, homeless, penniless and friendless. Their own fathers who made the liquor that made them drunk have disowned them, and their precious mothers who gave them birth, are ashamed to meet them in the public highway.

What is more disgusting than to see a poor drunkard in the gutter and by his side a bottle with the brand, "The Pride of Old Kentucky?" Gentlemen, that is one of the blackest crimes against Kentucky that was ever hatched out of the nestegg under the mudsill of the pit. How much longer will the citizens of the great State of Kentucky allow that beast to run at large? Can't it be destroyed in time to save the good name of Kentucky? What do you think the respectable people of the world will think of the judgment of such a people? When you think of "The pride of old Kentucky" nowadays, you can't keep from thinking of bloated-faced drunkards, ragged children, half-starved women, and wrecked homes. If that is the pride of Kentucky, let her mothers and fathers get on their knees and pray God to deliver their sons from the pride of the state.

Thank God, the State is getting her eyes open, and when the judgment day is set, God will reward H. C. Morrison and L. L. Pickett

just a little heavier than any other two men in that State. Their day of reward is coming for their faithfulness. We have now nine or ten states that have put out the liquor dealers and their vile business. I see from *The Menace* that a Catholic priest is having fits because there is a probability that the State of Arizona is likely to have statewide prohibition. He says that if they do pass such a law that it will drive all the fifty thousand Catholics out of Arizona, and their property will be for sale.

Well, when a church can't live in a state without liquor, the sooner the State gets rid of such a church the better off the State will be. If I were a citizen of Arizona I would work both day and night for statewide prohibition, for if that new and growing State could pass a law that would forever rid them of two of the blackest and most devilish institutions on earth, the sooner she goes at it the better off she will be for all time to come, for Rome and Rum are twin brothers; they are both blood-suckers, home-wreckers, and life-destroyers. Their boats sail on bloody seas; they fatten on the tears of broken-hearted mothers and rejoice over the downfall of manhood and womanhood.

Six million votes elected Mr. Wilson to the White House, and we have eight million voters in the American Church, and only two hundred thousand of them voted to put down the liquor traffic; the other seven million, eight hundred thousand voted to keep it alive. That proves that the Democrats and Republicans control the American church; it proves that the Democrats and Republicans are controlled by the liquor traffic, the liquor traffic is controlled by the Catholics, the Catholics are controlled by the Pope of Rome and the Pope of Rome is controlled by the devil. That is just a little eye-opener that I want the readers of THE HERALD to study about. No use to study if you don't learn anything. Do you think so?

Well, it is to be hoped that the three states that make the border for the great old Pacific Ocean will all three go dry this fall; they are working hard in California, Oregon and Washington to defeat the liquor demon over there on the coast, where he has had his way for generations, and the people are getting their eyes open. If the poor priest-ridden people of Mexico were to break over the lines at any point between the United States and Mexico and kill a few of our American citizens, our Government would send an army down there and kill them by the thousands; while that is a fact, we see the liquor traffic kill off our American citizens by the tens of thousands, fill up our jails, penitentiaries, poorhouses, city hospitals and insane asylums, while homes are wrecked by the tens of thousands. Instead of our Government running to meet the enemy and putting it off of the American continent, they run over and take the thing to their bosom and give it a big hug and license it for another twelve months. God meant it when He said, "Woe to him that buildeth a town with blood." And "Cursed is he that putteth the bottle to his neighbor's mouth." The waves have started east, and thank God has struck old Virginia. She has struck the liquor demon a death-dealing blow. Both Virginia and West Virginia have told the red-nosed tribe to please move on, and I judge the demon over there will probably move up to Washington and get a new lease of life. The monster is doomed, and I say, "Glory to God in the highest, and on earth peace and good will toward men."

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EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

touch and real Christian sympathy with some colored preacher, and ought, now and then to go to the colored brother's church, preach, lecture and counsel the people. This thing of taking special interest in the colored people just a few days before the prohibition election and then having little or nothing to do with them for three or four years until the next election comes up, is not the correct method to really benefit, lift up the colored people and make them a moral force in the community.

It must be remembered that here in Kentucky forty, and even fifty years ago the seed were sown that have produced our prohibition harvest. Col. George W. Bain, Col. Thomas Damaree, Gen. Green Clay Smith and others traveled over this state from one end to the other, preaching gospel temperance, pointing out the evils of the saloon and pleading with the people to sign a teetotaler's pledge. In this way tens of thousands of people were won to the cause of temperance. They not only ceased to drink liquor of all kinds, but banished it from their homes and taught their children to hate it as a poison. Francis Murphy went through the country, a great evangelist of gospel temperance, securing hundreds of thousands of pledges to abstain from the use of liquor.

In old Kentucky Good Templar's lodges sprung up in almost every community, and month after month the people met to sing and pray and devise means by which they could circulate literature, educate the people and bring to bear upon them every possible influence to make them the unrelenting foes of the whiskey traffic. These years of patient, painstaking agitation and education on the subject have given us a great army of prohibitionists.

None of these influences have been worked among our colored people. If we will devote the same time and attention to them along lines of gospel temperance, holding up before

them and impressing upon them the evils of drink and the blessings of sobriety, if we will prove ourselves friends, not only by words but by deeds, and sweep over the state with a great gospel temperance movement securing the pledges of men, women and children among the colored people, in a few years there will be tens of thousands of them who will stand with us shoulder to shoulder for the overthrow of the whiskey traffic. Let us give our colored brethren something like the opportunities we have enjoyed ourselves before we denounce them in sweeping terms.

There are in this state colored men of excellent character and fine ability. They are orators of a very superior order. They speak with clearness and unction. They know how to entertain, instruct and move their people. Some sort of an organization ought to get behind a number of these colored men and send them forth at first into our towns and cities where there are large colored populations to hold protracted temperance meetings in big tents, with singing and music and enthusiasm for the reformation and salvation of drunkards and secure teetotalers' pledges from thousands of the people. Such a movement would result, not only in securing thousands of votes against the saloon, but it would prove a great moral uplift and benefit to our colored people and would establish better relations between the white and colored people.

It is well known in communities where this editor has lived and labored that through the years it has been his delight to preach in colored churches and sympathize with colored ministers in their difficult tasks. Because of this fact we have been sent for far and near in temperance campaigns to speak to the colored people, and we have rarely failed to have great audiences, enthusiastic meetings and highest expressions of appreciation of our services. Nothing would please us better than to give just as much time as possible to the furtherance of the line of work suggested in this article, to a great gospel temperance campaign among the colored people of Kentucky, many of whom are sober, industrious, peaceable citizens, and many who are not, might be made so if in the spirit of Christ we went out to them with a helping hand.

THE AMERICAN METHODIST LEAGUE.

Chapter XLIV.

The apostasy brought into American Methodism by the attitude of those high in authority and the publishing interests toward the doctrines of Methodism, is appalling to contemplate. The intimidated ministry, the uncertain sound in the pulpit, the fear to stand by and preach the old Methodist doctrines and urge the old Methodist experiences, the higher criticism which has honey-combed the Church, the large host of prominent Methodist laymen who have not read Methodist history, who do not understand Methodist doctrine, who are bitter in their prejudices against the great teachings and experiences which brought Methodism into existence have produced a state of things sad to contemplate. Tragic indeed, when one remembers that it inevitably means the loss of countless multitudes of human souls.

Go out to hold a meeting in a Methodist Church with from three to six hundred members and you will often find that among the whole number there is not one person with any sort of skill or power to kneel by a penitent sinner and intelligently instruct them in the way of salvation. Often in such a church, you will not find one person who can lead a prayer in a revival meeting that is intelligent, unctious and prevailing. They do not know how to work in the audience, how to visit and pray with the unconverted of the community—mere spiritual babes, if in fact, they have ever been born again.

The war which has been waged in the Methodist Church against her doctrine of

full salvation has prepared the way for the false teaching which is springing up on every hand. Multitudes of Methodist people who would today have been a great spiritual force in Methodism, because of their ignorance of the doctrine and experiences of the church, in hunger and disappointment, have wandered away after Eddyism and Russellism. They have not heard definite preaching; they do not know what they believe; they have not received definite Christian experiences; they are without anchorage. They are floating about in the mists of uncertainty and become the easy victims of wolves in sheep's clothing.

There is this encouraging feature in the situation; there are thousands of humble, earnest people in our Methodism who long for definite, satisfactory Christian experience. They want to know that they are saved. They want to know that their hearts are cleansed from sin. They long for real communion with the Lord Jesus. If a Spirit-filled ministry could get to these people with the gospel they would gladly receive it. One of the highest and most sacred obligations resting upon our sanctified people is to bring the gospel of full salvation to these hungry-hearted masses. The work is so great and so necessary that it ought by all means to be done. The work is so large that it cannot be done in mere haphazard fashion.

We believe that The American Methodist League can largely solve the problem. If the people in Methodism who believe the truth will stand together in the church in the spirit of humility and love, and yet of indomitable courage, get into close touch and union with each other, and get a great renewal of power from God and adjust themselves to this task with a zeal commensurate with the great need, wonders can be accomplished.

We cannot sit still and be guiltless before God. We cannot do the work that ought to be done without some sort of organization. We must stand together and stand for the truth or, in the neglect of our duty, we shall fail, fall and perish with the neglected multitudes.

(Continued.)

THE PROBLEM OF THE DAY AND ITS SOLUTION.

REV. N. A. PALMER.

More than any other, the problem demanding the attention of the citizens of Kentucky and of the nation at this time, is the problem of the liquor traffic. For years, in the minds of most people, the saloon has been the problem, but today the conservative and radical people each with a clearer vision, are agreed, and have joined for the more significant task, the solution of the liquor problem, by abolishing the manufacture, wholesale and retail of intoxicating liquors.

The solution of this problem is the center of interest in every local community; it has become the dominant issue in every city and state; it has come to be the issue in practically every election of men to office from the constable to the president of the United States.

Much has been, and is being said about the elimination of the liquor question from politics, but it can only be done by eliminating liquor and liquor men from politics, and this can only be accomplished by the elimination of intoxicating liquors from the affairs of men.

It is useless to undertake to regulate or control the liquor traffic; regardless of the law, practically every man who is engaged in the traffic will take every possible liberty that local public sentiment will suffer him to take. They have absolutely no regard for the law. It is easier to abolish the entire institution and enforce the law against the illegal traffic than it is to regulate or control the legalized traffic.

It requires a higher tension of organized public sentiment to control or regulate the

licensed saloon than it does to suppress the blind tiger or the bootlegger after the saloons have been abolished. Fortunately the law-abiding citizenship of Kentucky and of the nation, weary of the defiance of this conscienceless institution are coming to recognize this fact and are preparing to remove this barnacle from our social and governmental life.

That they may stay the tremendous progress that is being made toward their complete undoing, the liquor interests are mobilizing their forces and pooling their money and energies, both for defensive and for offensive opposition to an aroused and indignant citizenship who place a just estimate upon manhood and womanhood and happy, prosperous homes.

Few people realize how great is the task before us and how many perplexing and complicated situations are certain to arise throughout the contest, and, therefore, how imperative that plans shall be wisely and carefully laid and vigorously executed. Some good, sensible people so utterly fail to comprehend the situation, or to get the true measure of the task, that they find time and take opportunity to contend with those who desire with them the earliest possible and most complete overthrow of this unspeakable traffic, but who may differ from them somewhat as to time or method.

State and National Prohibition are spoken of by them as though either is possible for the asking. They do not seem to realize how deeply the traffic is entrenched in our social, economic and political life, and that, the forces which are to drive them from their entrenchments must be as united, as well organized, and as alert as the combined liquor interests. There is but one course for the people to pursue who want these important

measures to succeed. They must demand them in sufficient numbers; the demand must be at the right time and the right place, and in the right spirit. Furthermore, the request must be made of those competent to grant this immeasurable gift. To be more specific, a majority of the voters must agree upon candidates for every office and on primary and election day, cast their ballots according to that agreement.

It would seem to be unnecessary to say that there is but one possible answer—government; government—both state and national, which will enact laws in the interest of law-abiding citizenship and which will interpret and administer those laws in the same interest; but laws are enacted by legislators; they are interpreted by the Judiciary; they are administered by men placed in office for that specific purpose.

The legislator, the judge, the administrative officer, is elected, each to his respective office of trust and responsibility, by the votes of the people. It is not sufficient that public sentiment exists, or that temperance men comprise the majority of voters. They must be able by agreeing on issues and candidates at primary and on general election day to furnish the majority of votes cast, to those candidates for office, who, if elected will represent in that office—whether it be legislative, judicial or administrative—the interest of the best citizenship. This can only be done by the agreement and co-operation of those enjoying the sacred privilege of the ballot. The axiom, "The whole of anything is always greater than any part of

it" is a pungent truth to the people who abhor the liquor traffic and desire to see it abolished; and it emphasizes the importance of closing up every gap in our ranks and harmonizing every faction, for no part or set of the friends to prohibition can accomplish the desired end as quickly or as completely as we can if we present a solid front.

Another axiom, more modern possibly than the above is, "You can get more persons to agree upon one issue than you can on two or more issues," hence the importance in the governmental part of this prohibition contest that no other issue shall be injected; we must unite for that concerning which we are agreed rather than be divided and estranged by the things on which we do not agree; each may go his way in other things political, religious or otherwise, but if we are to be at our best in the struggle against this common enemy, we must each be willing to meet the other on common ground and as a harmonious, aggressive unit must grapple with this mon-

but to have this great cause of the people humiliated and defeated by the indifference or the selfish ambition of any is something for which none of us can afford to be responsible. This cause is greater than any man or woman. It is the cause of humanity against the great destroyer of homes and men and immortal souls.

"Love thyself last. Look far, and find the stranger

Who staggers 'neath his sin and his despair;

Go lend a hand and lead him out of danger,
To heights where he may see the world is fair.

"Love thyself last. The vastnesses above thee

Are filled with Spirit Forces, strong and pure,

And fervently those faithful friends shall love thee,

Keep thou thy watch o'er others, and endure.

"Love thyself last; and oh, such joy shall thrill thee

As never yet to selfish souls was given.

Whate'er thy lot, a perfect peace will fill thee
And earth shall seem the ante-room of heaven.

"Love thyself last; the world shall be made better

By thee, if this brief motto forms thy creed.
Go follow it in spirit and in letter,

This is the Christ religion which men need."

NATIONAL PROHIBITION HYMN.

ROBERT L. SELLE, D. D.
(Tune: America.)

The North and South agree
Our Nation shall be free
From rum's death reign;
The sons of "blue" and

"gray"

Their country's call obey
And rush to arms today
Vict'ry to gain.

The curse that blights our race
Shall have no more a place

In our domain;
Our Nation's flag shall wave
In triumph o'er the grave
Of Alcohol, the brave,
Completely slain.

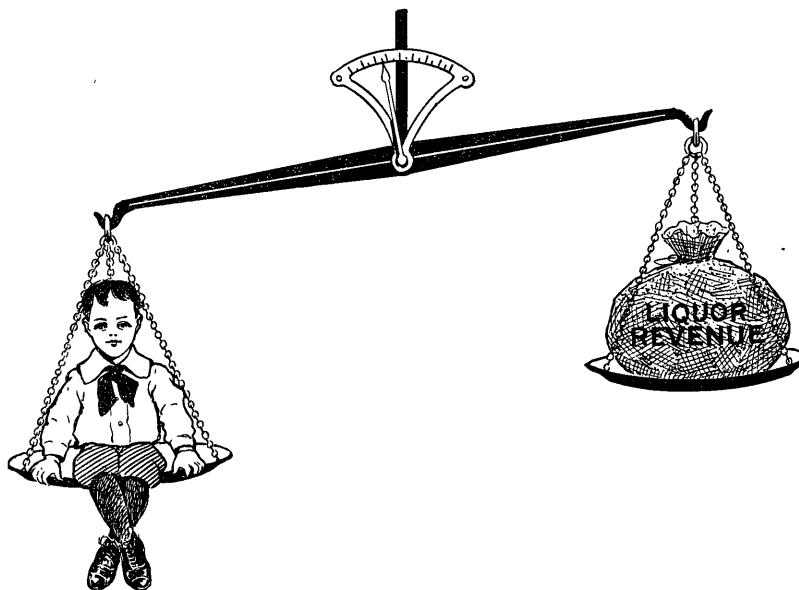
Long has this giant, great,
Wrought death within our gate,

But he must go;
United we will stand
And under God's command
We'll banish from our land
The liquor foe.

King Alcohol, good-bye;
Your thrones all crumbled lie
From sea to sea;
Our sons and daughters, fair,
May go forth anywhere,
From rum's destructive snare
Forever free.

Little Rock, Ark.

A vote against the saloon will accomplish more than a vote for or against any other proposition that ever engaged the attention of an electorate anywhere in the world. YOU may cast that vote.



AS YOU SEE IT, WHICH WEIGHS MORE, THE BOY OR THE REVENUE?

ster to the death.

To be at our best in this struggle against this conscienceless, defiant enemy to our civilization, some things are imperative in individuals. Confidence in others established and sustained, the spirit of unit and co-operation pervading each individual until the whole body is inseparably joined together, a great throbbing purpose to make life worth living to others, as well as to one's self until self and selfish ambition shall be thrust into the background, and a vision of a state and nation with governmental conditions conducive to the highest and noblest interests of its citizenship; these are imperative if we are to meet our enemy at our best.

The man or woman who does not want prohibition "bad enough" to be willing to have it accomplished without himself or his chosen organization getting the credit, does not want it bad enough to pursue the course that will place him at his best to play his part in the final struggle of the united forces for the establishment of government which will be free from the fingerprints of the slimy fingers of the liquor traffic.

The promise and potency of this great organized crusade against the liquor traffic is in the fact that it is Christian. It is therefore worthy of any sacrifice we may make either in feeling or fact, that our great Leader may have His way and make the best possible use of us in this vital struggle between the allied forces of the Church of the Living God and those of the liquor interests.

The cause of God will not seriously suffer from the humiliation of any man or woman;

Notes From The Field.

RALEIGH, MISSISSIPPI.

As I have not reported for some months, I suppose some of my friends have been wondering what has become of me. Well, I am still on top of dirt and ahead of the devil, pressing on toward our heavenly home. I have conducted a number of church meetings and camp meetings since you heard from me. Some of these were good, some were not much, but in all I have been true and God's presence has attended my efforts. I am now engaged in the Raleigh camp in Mississippi. God is with us blessedly. Bro. Wells, a fine young man from Beeson's College, is leading us in song and doing it well. Rev. R. A. Breland, an old warrior in this country in the holiness ranks, is keeping up his end of the yoke in the meeting. I trust you are all living for God and heaven. Meet me there. Good bye, C. K. Spell.

BROOKVILLE, INDIANA.

In many ways the Union Holiness Camp at Whitcomb, Ind., was a success. While we never had a general break, yet the truth was faithfully preached by E. F. Burnside, Mrs. J. E. Redmon, K. H. Bird, J. T. Hatfield, and the writer, and a few souls prayed through all during the meeting. Miss Henderson was faithful at the music and we had good singing. The people came in large crowds, as many as 40 automobiles on hand at one time. A great many came from Kentucky and enjoyed the meeting and some of them got right down beneath the burden. The camp was a great blessing to the nearby saints. Bro. and Sister French were faithful with their automobile, and came in almost every night. Strong men stood by the camp with their means and afterward we learned they had been reared by the old-fashioned family altar. We praise God for the altar. After the camp closed the folks gathered into the camp house on Thursday evening, prayed and preached and had quite a spiritual time. We are now in a meeting at Westfork M. E. Church. We might crowd in a meeting or two this winter if some one is in special need. J. E. Redmon.

California, Ky., Route 1.

GUIN, ALABAMA.

I have been a reader and subscriber to *The Herald* now for about sixteen years. In October, 1898, Rev. L. P. Adams held a meeting here in his tent and the whole town and community were stirred up and people were made to see the condition they were in, and things were greatly improved for some time, but the Methodist presiding elder on the work at that time, got up publicly, in Bro. Adams' presence, and objected to the use of the Methodist Church for holiness meetings.

Since that date there has not been a genuine revival in the town or community, the church has gone backward, the preaching seems hollow, and has no certain sound, and all the signs there are of a revival is judged by the amount of money collected to pay for the meeting.

The people who are preaching holiness in the country around here are called fanatics, heretics, and the truly loyal are warned to not allow them-

selves to wander off after "Those Cranks" as they will ruin the church, and we can't get up enough money to pay the preacher this year.

I want to ask *The Herald* two questions, and will thank you very much to answer. First, is it wrong to ride on Sunday trains? I mean for any cause. Second, is it wrong to read Sunday papers, ride in automobiles, etc.? May God's richest blessings rest on *The Herald*, and may it be the means of salvation to many souls. Yours respectfully, M. A. Springfield.

ST. LOUIS, MISSOURI.

Our meeting in this city was not what we had hoped for.

We have great reasons to praise God for all He did under the circumstances. The pastor was gone to conference, also many of the best workers. Among the ones who got saved was a brother-in-law of the evangelist, Mr. Michel, who was born in the old country of Germany, under strict Roman Catholic rules; but when he heard the gospel of free salvation through the blood of Jesus Christ, he forsook his idols, came to Christ, got saved from sin and never stopped till he was sanctified wholly; also my dear sister, Lissie, the last one of our family to get the blessing. Mother's prayers are answered in that all of her family are now professors of entire sanctification. We give God all the praise!

On Saturday before the last Sunday, the new pastor came and gave us a real good lift. He is a fine man. Hope they may have a prosperous year. We preached Monday and Tuesday night in Bro. Flowers' Mission, to a very large and attentive audience, and had seven professions, a great shout in the camp, and the saints much encouraged. They have a large building started and want the writer in a meeting later. We begin tonight at Visha, Mo. B. L. Patterson.

NOBLESVILLE, INDIANA.

I am now a member of the M. E. Church, North Indiana Conference. I was P. E. of the Holiness Christian Church five years, built 32 churches, saw over 14,000 souls saved. There are 80 preachers preaching the gospel today who were saved in my meeting. I held meetings with Dr. Morrison, J. H. Smith, C. W. Ruth, E. F. Walker, and C. H. Babcock, and nearly all the brothers in the field. Bro. E. A. Ferguson was my right-hand man. I ordained him and started him out in the work. Bless his memory.

I am now located at Avon Park, Fla. Will leave here the first of November, drive through in the auto, and I shall devote my time in the South this winter to the salvation of souls.

My wife's health requires me to go again to the South. I have been in the evangelistic field for 19 years, and the fire is burning in my soul. Yours under the blood, A. D. Buck.

Noblesville, Ind.

GREENEVILLE, TENNESSEE.

The annual meeting of the East Tennessee Holiness Association closed Sept. 27. Rev. Bud Robinson preached the Word with power, and W. B. Yates led in song, testimony and exhorta-

tions; also did excellent work in helping souls through to God. This was Bro. Yates' eleventh year and we want him again next year. Bud Robinson did a good work; sinners were saved and believers sanctified and the band strengthened and encouraged. We want Brother Robinson again but he cannot get here before 1916. We will be so glad to get him then if Jesus delays His coming. We feel thankful for the last year's work in the Association. It has been a fruitful year with the prospect of greater things in the year ahead. We had several helpers from a distance and the surrounding towns and country. Bro. Cluck and wife spent a day or two and did some good work and preached once. Bro. and Sister Murphy, from Knoxville, Tenn., spent the eleven days with us and helped push the battle. Sister Beasley, from Chicago, whose presence and help were a delight to all was with us. Mrs. Belew, from Bristol, Tenn., Mrs. Hayes, Mrs. Sylvester, and others we cannot mention were a power for good in the meeting.

We want to say God bless *The Herald*. It grows better every week. We have been sending some families the paper on the 25 cent proposition. It is a glorious privilege to do service for our King. Mrs. O. T. French.

EAST BERNSTADT, KENTUCKY.

We were at East Bernstadt, fifteen days, in which time God gave victory. This meeting was in the Christian Church. It was good to see and hear people pray through and testify to old-time religion. The children of God stood by us with their prayers and money. The church was crowded every night and God helped us to preach the Word and the Holy Ghost witnessed to the same by adding to the church such as shall be saved. Sister Creech gave her help which was appreciated so much. May God bless Sister Creech and keep her in His love. Also will ask the children of God to pray for her boy Jack. Rev. Haynes and wife gave their help in the meeting. Bro. Haynes gave us a room in his home where we stayed all the time we were there.

My next meeting will be at Premier, W. Va., where we will continue 15 days. Remember me at a throne of grace that God will save and sanctify people at this place. I want to work in the State of Kentucky this winter. Mt. Sterling, Ky. R. M. Reynolds.

MARIETTA, OHIO.

Some of the striking features of the Union Tabernacle Campaign which is being conducted by Evangelists Hart and Magann of Madison, Wis., with all the churches of Marietta, Ohio, is the great interest created from the start.

A circus came to the city and after pitching their tent looked over the tabernacle and concluded that it was too great a counter-attraction and without giving a performance pulled up and moved away. The following week one of the largest shows in this country came to the city, but the crowds were so interested in the tabernacle meetings that less than three hundred attended the big show in the afternoon and the night attendance at the circus was less than half that of the Union Meetings.

Another feature was the quickness in which the usual opposers of a tabernacle became boosters for the enterprise after the messages of Mr. Hart on the first Sabbath the church-

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es and-city rallied for the meetings.

Great throngs attend the meetings and at the first invitation given over a thousand church members came forward to wholly consecrate themselves

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to God and the work; and at the first invitation to the unsaved seventy persons quickly responded.

The Evangelistic Party conducted an Automobile County Tour with a Flying Squadron on Monday and thirteen automobiles with evangelists, pastors, singers and musicians visited ten towns and Evangelist Hart spoke eight times that day. People from many miles around are attending the meetings. Expectancy for the greatest meeting in this part of the state is on the people.

Hart and Magann.

OKLAHOMA CITY, OKLAHOMA.

My year in Oklahoma City is rounding out in victory. This has been a good year to me. Many things I have learned for which I am very grateful.

Sunday, Oct. 4, I preached on Home Missions. The presence of the Lord was felt by all. The saints wept, rejoiced and shouted out loud. The climax was reached at the close of the sermon when we gathered around the altar for prayer. It simply beggars description; the power fell on us in such torrents, wave after wave of glory swept in upon us.

Our dear Sister Finch closed the day for us with a very practicable sermon on a very practicable theme: "There is a way that seemeth right unto a man, but the end thereof is destruction." It was to the point, and we trust will be used of God to our good.

I shall do revival work another year. Will be glad to hear from all who may need this kind of work. May the blessings of God rest upon The Herald staff and readers. In Jesus' love,

J. W. Oliver.

1319 W. 3rd St.

COLUMBUS, OHIO.

God has wonderfully opened the way and led in the purchase of a large church seating 700, besides S. S. rooms in basement, located in a good section of the city of Columbus, O. We have secured for a revival the services of Rev. R. M. Kell, of Olivet, Ill., Dr. J. H. Sloan, of East Liverpool, O., assisted by Miss Lula Kell, soloist. The campaign runs from Oct. 11 to Nov. 1st.

This church has carried on a mid-summer revival campaign for three months in a large tent, engaging the services of some of the best holiness evangelists. Most gratifying have been the results in the attendance, interest and the salvation and sanctification of souls. The writer was engaged for the last two weeks, closing last Sunday at high tide. We have accepted a call to continue with them as a supply pastor until a regular pastor shall be called. After two weeks' rest we will go into our new church home and begin a great campaign for the salvation of souls. We urge all holiness people in reach of the meetings to attend and help in this great battle. This is a great opportunity for the cause of full salvation in Columbus, and we ask the earnest prayers of God's people.

On Nov. 1, we will dedicate our new church home. We are looking forward to a great time and fully expect the glory of God to fill the temple as it did in the days of Solomon. Brethren, aid us at a throne of grace. Yours for the lost,

W. H. Parker, Pastor.

OAK GROVE MEETING.

God was with us in this meeting in the old-time power. We are glad to say that precious souls went their way

through to God. This was a great meeting in the church. We tried as best we could to uncover sin and get the folks to see where they stood with God, and we are glad God's Word had the desired effect.

This meeting is the best the writer has been in or seen this year. We praise God for the great work that has been done. In the twelve days that I have been here, we have had from fifty to one hundred at the altar, and we think we are safe in saying that many of them got what they sought. It did one good to look into their bright faces. One of the number who seemed to be so bright, was a Presbyterian doctor. He and his wife got a good case of full salvation. He said that his life seemed like a new life to him. We also had two men who have been slaves to the drink habit saved.

The work here is under the leadership of Rev. L. L. Banks, a sanctified man. He is one of the few who know what it means to have the burden of lost souls on him. He is truly a great man of God. He knows how to stand by the evangelist and push the fight on through to victory. Bro. Banks has some fine people who are standing loyally by him. My prayer for them is, that God may keep both pastor and people close to Himself until Jesus comes.

E. J. Moffitt.

BENNETTSVILLE, SOUTH CAROLINA.

Rev. C. W. Ruth and the writer closed the camp at Bennettsville, S. C., on Oct. 4, at 11:30 p. m. The glory hung about the tabernacle and the people were slow to leave, but did so as we sang together, "In the Sweet By and By," and "That will be Glory For Me." More than 150 persons knelt about the altar during the ten days, and many were saved and sanctified wholly. The tide arose gradually until there were upwards of sixty seekers the last day, besides more than fifty others who raised their hands for prayer, indicating that the meeting could have continued with great profit to all. Many were the shouts of joy and glad expressions of thankfulness as seekers prayed through and touched "the hem of His garment."

We must confess we fell in love with the people of South Carolina. Such hospitality and appreciation do not come to stranger preachers everywhere. Blessings on them manifold. The writer goes now to his home town, Kansas City, Mo., for a meeting with the Nazarenes. Yours for souls,

Arthur F. Ingler.

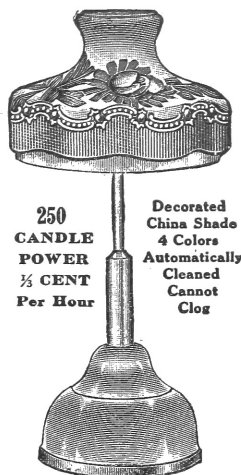
1312 E. 23rd St.

CHESTERVILLE, INDIANA.

Tuesday night, Sept. 29, we closed a very gracious ten days' meeting at Chesterville, Ind., in which a goodly number were converted, reclaimed and sanctified, and the Christian people of the town and vicinity greatly helped and blessed.

We have labored in larger meetings, but in none in which there were greater power and liberty manifested, and where the work was more thorough. People made their way to the altar and prayed through without much assistance from any one.

About every class was reached, from the child of a dozen years, to the gray-haired father and mother. In some cases whole families were saved and brought in. Some parents who were saved went to the homes of their mar-



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ried children, told them they had not been living right, and urged them to come and be saved, and they did so. About all who were saved and sanctified were people of influence and standing in the community. It was said, that, in former years, in that town, holiness suffered most at the hands of its professed friends, so that for some time it had been under ban at that place.

Brother J. R. Weaver, of Aurora, Ind., felt called to take up the work in Chesterville along holiness lines, and the Lord blessed his efforts. After much prayer he felt clearly led to invite us to spend some time with him in special services, and we felt as clearly led to accept his invitation, and everything in connection with our labors together proved that we were led aright.

The last Sunday was an all-day meeting, and one of very unusual manifestations of the Spirit. People came from other towns, some in automobiles, and others in buggies and carriages. There were seekers and finders in every service, that day, in which an invitation was given, as had been the case in about every service from the beginning of the meeting. The giving for the financial support of the meeting was of a pentecostal character, and was the greatest surprise of the meeting.

An effort will be made to reorganize the holiness work in Chesterville, and if all work together, there is no reason why a strong church should not be maintained there. J. L. Glascock.

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The Herald's Introduction
To The
Sunday School Lesson.
By J. Gregory Mantle.

LESSON FOR NOV. 8, 1914.

Sowing and Reaping.

Gal. 6:1-10.

Golden Text. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

The Two Finger-Posts.

A few years ago I was spending my vacation in the beautiful little country of Wales. Wishing to ascend one of the mountains, I found, a short distance along the foot path, two finger-posts pointing in opposite directions. On one was the inscription, "Beware of the blasting!" The finger-post pointed in the direction of stone quarries, where the explosions that echoed among the mountains, indicated that blasting operations were in progress, and that the road was full of danger to travelers. Close by was another finger-post bearing the inscription, "This way to the summit," and pointing to the tortuous path that led to the top of the mountain. Needless to say I took the way to the summit. In the lesson for today there are two such finger-posts. One says, "Beware of the blasting!" "He that soweth to the flesh, shall of the flesh reap corruption." The other says, "This way to the summit;" he that soweth to the Spirit shall of the Spirit reap life everlasting.

The Widest Law in the Universe.

The principle of the lesson finds illustrations everywhere. In whatever direction you look the law is illustrated. The widest law in the universe, the law of cause and effect, illustrates this principle that reaping follows sowing as surely as night follows day. Causes produce effects, which in their turn become causes, and produce other effects on and on through all time. The careless and indolent scholar in the Sunday school will reap what he sows, while the earnest and diligent one will also reap a corresponding harvest. School-days are sowing days, and according to the sowing so will be the reaping. Many a failure in after years results from carelessness and slothfulness during the child's sowing days. Here is an axiom worth remembering: "Sow the act and you reap the habit; sow the habit and you reap the character; sow the character, and you reap the destiny."

Life Itself is a Seed Plot.

The whole of life is a seed-plot, and the harvest, though partially reaped now, will not be fully gathered till this earthly life is over. I often think of life as a bridge, connecting two states or two countries—like the bridge over the Niagara Gorge which connects Canada and America. On one side is the eternity out of which we came, and on the other is the eternity into which we are hastening. Some of us are just beginning to cross the bridge; others are half way across; some have nearly reached the other side. What we say, what we do during our passage of that bridge is going to affect our eternity. As we sow we shall reap. We cannot cheat God; He is not mocked. The man is a fool who expects a crop of corn when he has sown thistles.

We Reap What We Sow in Kind.

"Whatsoever a man soweth that shall he reap." That, not something different. If you sow sweet potatoes you don't expect to gather onions. Nature reproduces itself in kind as well as in degree. I have in my memory the picture of a man who had a good position as responsible manager of a firm. He began to trifle with truth, and though warned when first suspected, he developed into an incorrigible liar. He was fired, and of course lost his character. His wife, a member of my church, and one delicate little boy, lost their home, and were brought to the verge of starvation. The last time I saw this man he was holding a horse in the street to earn a few cents for food. He was only reaping what he sowed. He unloosed the girdle of truth, and the whole man fell to pieces; just as the unloosing of the girdle of the Oriental means the falling all around him of his flowing and impeding garments. Never tamper with the girdle of truth.

We Reap More Than We Sow.

We sow to the flesh, and we reap corruption, which as Professor Drummond says, is "sin rotten ripe." We sow to the Spirit, and we reap life everlasting. No farmer is satisfied to reap as much as he sows, he always expects more. He sows so many bushels to the acre and he expects to reap so many more. One little seed of corn planted in my garden produced a thousand others. When you win a soul to Jesus you never know how rich and abundant the harvest will be. Robert Moffatt was once a little ragged boy in the streets of Edinburgh. The teacher, having that Sunday no scholars, was sent out by a wise superintendent, to find some. She brought in six or eight rough boys, and a red-headed boy, named Bob, was among them. He came again, and soon learned to love his teacher and his Sunday school. In after years Bob became the famous Dr. Robert Morrison who did such a wonderful work in China. A few years ago I was present at his Centenary in Shanghai and there were a thousand missionaries there from all parts of China. What a glorious harvest! Be careful how you speak, for some receptive ear may catch that bad word, and you may poison a thousand minds.

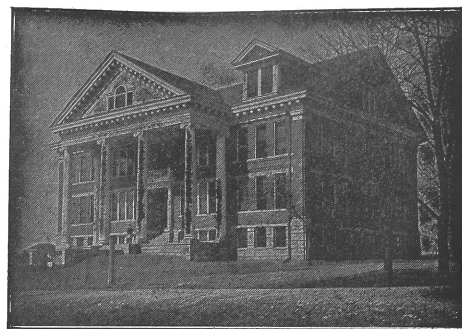
Jesus Took the Bitter Harvest.

On the Cross of Calvary Jesus took the bitter penalty of our sowing to the flesh, and today His Cross stands between us and our harvest. As the hymn says:

"There between us stands the Cross,
Two arms outstretched to save;
Like a watchman set to guard the way,
From that eternal grave."

To reject the Cross and its sacrifice for sin is to reap the harvest of our sinful life. But why should we reject it? Jesus stood under that blackness that we might stand in the light. He took the curse that we might take the blessing. He drank the bitter cup, though He shrank from drinking it, that we might drink of the cup of salvation. Life is a tremendously solemn thing. Do not trifle with it. If you sow nothing you will reap nothing; if you sow sparingly you will reap sparingly; if you sow bountifully you will reap bountifully. "Let us not be weary in well doing for in due season we shall reap if we faint not." "We scatter seeds with careless hand, And dream we ne'er shall see them more;

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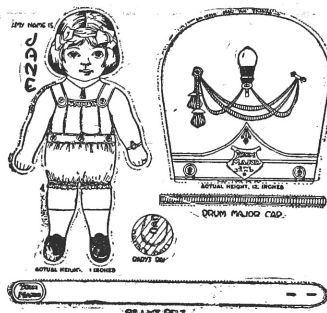
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shall last,
In the dread judgment they and we
shall meet."

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I hope it may have a large circulation and that God will bless the book and its author, and continue to make

them blessings to others.

Rev. Henry J. Zelle, Ph.D.,
Pastor St. Paul Methodist Episcopal Church, Atlantic City, N. J.

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EVANGELISTIC AND PERSONAL.

Rev. B. F. Pritchett: "Great meeting at Sherman, Texas; 100 professions of pardon or purity."

Rev. G. O. Crow: "We are in a great revival in our home church. God is blessing. This church has called us for next year."

Rev. Bud Robinson will begin a siege meeting in Atlanta, Ga., about Nov. 26. A strong committee composed of laymen from different churches of the city, will have charge.

Rev. Will Hill: "Closed a meeting at Statesville, Ga., in which a number were saved. We used no cards, but contended for 'old path' religion and the mourners' bench."

Rev. George Bennard: "The Lord has given us some precious victories in the Arrowsmith, Ill., meeting. We began at Indianapolis, Ind., at Hall Place M. E. Church. Address me 2716 Sutherland Ave."

Rev. C. P. Ellis and wife have recently closed a great meeting at Prairie View, Kan. Nine sought definitely for sanctification and fifteen for conversion.

Rev. Andrew Johnson: "The meeting at Conway, Ark., under the auspices of the Business Men's League promises to be a success. Rev. J. E. Bates is conducting the singing."

Rev. Samuel Linde, of Wilmore, Ky., has several dates in which he can assist those desiring his services as an evangelist. Can lead the song services if desired. He has had ten years of experience, and is well recommended by the editor of this paper.

Rev. Arthur F. Ingler: "I resigned my pastorate at North Attleboro, Mass., last May, and have moved my family to 1312 East 23rd St., Kansas City, Mo. I am now giving all my time to evangelistic work."

Rev. S. J. Burkey: "We have just closed one of the most successful revivals at Greeneville, Tenn., we have had for some time, with Rev. Bud Robinson as preacher and Bro. W. B. Yates as singer. Twenty-three were either converted or sanctified."

Rev. S. S. Huff reports that the work at Baldwin, Kan., is progressing nicely. They have a prayer and testimony meeting every Tuesday afternoon and many get blessed.

Rev. W. W. McCord: "We recently closed a glorious meeting at Greenville, Fla., with fifty accessions to the Methodist Church, and some went to the Baptist Church. Quite a number were seeking sanctification. We are now fifty miles below Tampa with Bro. Kendall. Wife and boy are with me. We will be in Florida for some time, perhaps for the winter."

Rev. W. E. Charles: "Bro. Pat Davis and I have been together since the middle of June. Our meeting at Arlington, Ky., resulted in over 100 conversions and more than forty united with the Methodist Church."

Rev. John T. Hatfield will begin a revival in the Friends' Church, Valton, Wis., Nov. 4. Rev. F. K. Smith, the

pastor, wishes the people of Wisconsin to take note and plan to attend.

A CORRECTION.

In my report some of the "wet" papers gave the majority of Virginia for prohibition as 35,000. I did not think they would exaggerate a prohibition majority. The actual count shows that Virginia gave 30,365 for prohibition. I am glad to correct another error made by some of the northern papers that cities went against prohibition. The cities of Virginia did give a majority of 465.

W. L. King.

HOLINESS ANNIVERSARY.

The Twenty-fourth annual holiness anniversary will be held in Bethel Evangelical Church, Perkaskie, Pa., Nov. 6 to 15 inclusive, 1914, Rev. C. N. Wolfe, pastor. Services every evening at 7:30. Thursday, Nov. 12, there will be an all-day meeting. This always proves to be one of the principal days of the anniversary. Saturday afternoon, Nov. 14, at 3 p. m., Bible reading.

Sunday's Program.

9:15 a. m. The regular holiness meetings.
10:00 a. m. Sermon, Rev. Will Huff.
2:00 p. m. Sunday school.
3:15 p. m. Sermon, Rev. Will Huff.
7:00 p. m. Song and praise service.
7:30 p. m. Sermon, Rev. Will Huff.
The annual sermon will be preached Sunday, Nov. 15, at 10 a. m. Evangelist, Rev. Will Huff, from Sioux City, Iowa, has been engaged, and will have charge. Other workers will be pres-

ent. Rev. Huff is well known among the holiness people and you will want to hear him. Come, bring your friends. Pray for them and for the meeting.

On Wednesday, Nov. 4, there will be a season of prayer from 2 to 5 p. m., in Bethel Evangelical Church, Perkaskie, Pa. This service will be in charge of Rev. J. S. Wentz, of Telford, Pa.

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"Again I say unto you. That if two of you shall agree on earth as touching anything that ye shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19. Address all communications to Mrs. Laura F. Rosenberger, secretary, Perkaskie, Pa.

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Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: My name is Elizabeth Margelet Atchison. Margelet is the word telegram spelled backward. My birthday was the last of July. I am fourteen years old. I have three sisters and one brother. I go to the Canadian Methodist School in Kobe. My father and mother are missionaries in Japan. We have just been back from America about seven months. But before we went to America on our vacation we were here about eight years. My father and mother receive The Herald and I like to read the boys' and girls' page. All the children join in love. Yours truly,
E. Margelet Atchison.
9 of 75 Fukiai Cho., Kobe, Japan.

Dear Aunt Bettie: Will you let two little Sandusky county girls join your happy band? This is our first letter to The Herald and we enjoy reading it. Our birthday was July 16. We are eight years old and are both members of the Evangelical Church at Lindsey, O. Bro. H. L. Zachman is our pastor; we all like him. George Overmyer is our S. S. Supt. Mary Bloker is our teacher. We sometimes have over 300 in Sunday school. We each have two sisters and three brothers, and every one is a Christian. We go to prayer meeting every Wednesday and Friday evening. We moved here from Napoleon, Ohio, and like our new home very much. If we have any little Herald readers at Napoleon, O., we would be glad to hear from them. Mary and Miriam Knipp.
Lindsey, Ohio.

Dear Aunt Bettie: This is my first letter to The Herald. We don't take The Herald but we get it from one of our neighbors and I think it is a fine paper. I am saved, sanctified and belong to the M. E. Church. I am 14 years old. My birthday was Sept. 12. I have one brother, four sisters living and one sister dead. My father and mother both belong to the M. E. Church. Pareleah Miller.
Meeting Creek, Ky.

Dear Aunt Bettie: Will you let a little Missouri boy enter your happy band? I have black hair, blue eyes and fair complexion. I am twelve years old. Who has my birthday, November the 6th? I live on a farm and have a fine horse; his name is Dexter. I have a dog for a pet. I go to Sunday school every Sunday. My teacher is my aunt. Teddie Kippée.
Larissa, Mo.

Dear Aunt Bettie: I am a little Arkansas girl and I go to Sunday school every Sunday. Mrs. Ema Dillinger is my teacher. I have brown hair, gray eyes, fair complexion, and am 8 years old, and weigh 78 pounds. I have one sister and one brother. We had a good camp meeting. Sister Lawhead and Sister Chappell, held it. Who has my birthday, July 12? Cleffie LaFavers.
Bexar, Ark.

Dear Aunt Bettie: I am 6 years old and go to Sunday school. I have blue eyes, black hair and weigh 46 pounds. I have one brother and one sister. My brother's name is Luther and my sister's name is Cleffie. Who has my birthday, October 14? I hope I will see my letter in print. Bertha LaFavers.
Bexar, Ark.

Dear Aunt Bettie: I have just been reading the Children's Page. Mama takes The Herald and we enjoy reading it. I am nine years old, and in the fourth grade. I like to go to school and Sunday school. I have two sisters and one brother. Mama and sister went to Lyons, Kan., and attended the holiness camp meeting. The evangelists were Rev. Ruth and Rev. Dillens. I am of a long-haired family, although my hair is not so long as mama's. Our hair is dark brown and we all have dark brown eyes. My little sister is waiting for me to go with her to pick flowers. Salina, Kan. Beulah Myers.

Dear Aunt Bettie: I thought I would write to you and the cousins as it has been so long since I wrote. I belong to the M. E. Church, South. I go to Sunday school every Sunday that I can. My aunt takes The Herald and I love to read it. Jesus laid in the tomb three days. Who washed Jesus' feet with her tears and dried them with her hair? Where was Jesus born? Who was his father's house? Lazarus to be sent to his father's house? Wallonia, Ky. Bettie Lee Cameron.

Dear Aunt Bettie: This is my first letter to The Herald. My mother is a Christian. She is saved and sanctified. I have

a deaf and dumb uncle who is blind in one eye. I have an uncle that stays at our place; he lost his wife February 12. I go to school and am in the second grade. I am nine years old. I have a brother and two sisters. We have Sunday school and then we have a holiness class afterwards. I believe in Jesus Christ and I am glad I ever came to Him. I read the little letters in The Herald and I am glad that I started to write too. I have light hair and blue eyes and fair complexion. Dear Aunt Bettie, I go to Sunday school every Sunday but one because my aunt was dead. I love Sunday school. There is a little girl that lives a little way from our house and she says that Sunday school is the best thing in the world. I am now saved and sanctified, and I am never going to a picture show, dance, or listen



THE TEMPTER

to the devil when he tempts me to do wrong. Edith Owen.
Wetaskiwin, Alta, Can., Box 13.

Dear Aunt Bettie: I enjoy reading The Herald, especially where it tells about God's great work in saving precious souls. I read The Herald very often and think it a mighty nice paper. I am a boy of eighteen and a true and determined worker for the Lord. It makes me feel good to hear of so many young men and young women writing to The Herald, and saying they are determined workers for God. It would be much nicer for many more young people to join our happy band, and to write and tell us what God has done for them. My heart burns within me when I think of so many precious boys and girls who are in sin, ignorant of the fact that God so loved them that He gave His precious Son that they might be redeemed. Friends, we need a change for the better; come right on precious boys and girls and work for the Lord. What does it profit you if you gain the whole world and lose your own soul? This life is nothing; we are only born to serve God. May God's blessing rest and abide with you all. Milo Denny.
Holloway, La.

Dear Aunt Bettie: This is my first letter to The Herald. Papa takes it and I enjoy reading the Children's Page. I am eleven and have two brothers and one sister. For pets, I have a goat, a hen and some cats. I would like to receive a letter from some of the cousins. I go to Sunday school every Sunday and like it very well. If I see this in print I will write again. Lowell Baldinger.
Martel, Ohio.

Dear Aunt Bettie: This is my second letter to The Herald. My first letter met the wastebasket and was not in print. I am twelve years old. Mama takes The Herald and I read the Cousins' Page. I would like to exchange cards with the cousins. Will answer all I receive. Best wishes to you and the cousins. Wayne City, Ill. Susie M. Shell.

Dear Aunt Bettie: This is my second

letter to the Children's Page. I am ten years old and will be in the fourth grade when school opens. I will ask a question. How many books are in the Bible? I will have to close. Roy Wilkinson.
Jasper, Fla.

Dear Aunt Bettie: Will you let a little boy join your happy band? I am seven years old and have black hair, brown eyes and dark complexion. Who has my birthday, August 4? I go to school every day I can and am in the fourth grade. Mama takes The Herald and I enjoy reading the Children's Page. If I see this in print I will write again. Lester Patterson.
Chaires, Fla.

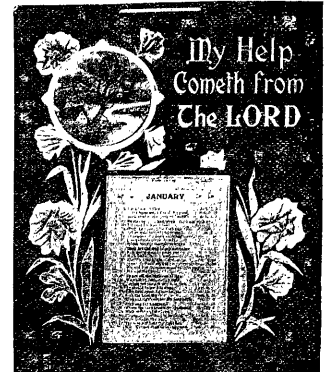
Dear Aunt Bettie: Will you let a little Mississippi boy join your happy band? I am ten years old and in the fifth grade. I have a pet kitten. I have the sweetest little baby brother in the world. He is over a year old. He has light hair and fair complexion. I am the oldest boy of the family. I have one sister and two brothers. This is my first letter to The Herald. My father is dead. I have a step-father. Papa takes The Herald and I like to read the Children's Page. I hope my letter will escape the wastebasket behind the door. Archie Broome.
Collins, Miss.

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Apostasy.
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The Happy Octogenarian.
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OF ASBURY THEOLOGICAL SEMINARY

OUR DEAD

BRISTOW.

Nathaniel Bristow was born May 3rd, 1849, departed this life September 15, 1914; age 65 years, 4 months, and 13 days. He was twice married; first to Laura Rush, and to this union were born three children, two sons and one daughter. Afterwards he was married to Mary A. Brown, March 2, 1879. To them were born eight children, six sons and two daughters. His wife and all his children survive him.

He was converted in early life and united with the Methodist Episcopal Church, South. He was active in church work all these years and was a superintendent of a Sunday school at the time of his death. Many years ago he established family worship and kept this up to the time of his death. As an evidence of his godly life in his home, ten of his children are religious and are seeking the "city which hath foundations whose builder and maker is God." He was a devoted companion, his wife testifying that in all the years of their married life he did not use a cross word to her. As a father he tried to do his duty to his children. He was kind and indulgent to his children, and tried to make home the happiest and best place for them. His home was one of the purest and best in all the country; and he was loved and honored by all who knew him.

He was a man who had a distinctively Christian experience, and was never happier than when engaged in religious work. He was truly one of the pillars in the church where he held his membership, and the church and the community will feel the loss they have sustained in his death. A little while before his death he called his family to his bed and exhorted them to live as he had taught them to live; and after giving them his parting blessing he said "I have tried to live right; glory to God," and then peacefully fell asleep.

J. S. Brown.

MILLER.

The death angel visited the home of Mr. and Mrs. Henry Miller, of Livermore, Ky., and took from them Little Everett, age ten months and six days. He was a bright, sweet child and bore his suffering so patiently. He was budded on earth to bloom in Heaven. To mama and papa, Heaven is more dear since little Everett is there. While the home is lonely and sad, the little chair is vacant. Remember the Lord is your only comfort in this sad hour. While he cannot come to you, you can go to him. Funeral services were conducted by Rev. C. F. Hartford. Though that home be sweet and pleasant, Far beyond the vaulted skies, How we miss you, little Everett, And those little lovely smiles.

His Aunt,

E. Vanover.

CARDWELL.

Harmon Neel Cardwell, aged 16, died Aug. 27, at the home of his uncle, Mr. W. Cardwell, in Shelbyville. His death was due to appendicitis. He was the only child of Mr. and Mrs. James D. Cardwell, of Louisville. He had come here on a visit when his death occurred. He was a bright and sweet Christian boy, loved by all who knew him. He leaves a father and mother, besides a host of relatives and friends to mourn his loss. But while we are left to grieve, he is enjoying that beautiful home that Jesus said He was going to prepare for them that love Him.

He was a member of the Broadway M. E. Church. He loved the Sunday school and always took a great interest in going. We would say to the sorrowing father and mother, weep not for your loved one; ere long you will go to join him. He is now with Jesus and beckoning for the dear ones of earth to come. "Precious in the sight of the Lord is the death of His saints." So dear father and mother, "The Lord gave and the Lord hath taken away." Let's try to be like him so when we come to die we can die like him.

The funeral was conducted by the Rev. J. P. Strother and Bro. Wellburn, of Louisville.

Farewell Harmon, I hope we'll meet you on that bright and shining shore, there

to be with Jesus forever and there to part no more.
Lillian E. Neal.
Waddy, Ky.

OHK.

After many months of patient suffering of stomach trouble our loved one, Fred Ohr, was called to that sweet home of rest, July 14, 1914. He was born Jan. 2, 1880, in Hearne, Texas. He lived a married life just three and one-half years. It makes us sad to think he had to leave us so soon. Doctors did all they could, friends and loved ones gave him all the attention that could be given and still had to sit by his bedside and see him die. He bore his sufferings so patiently. Oh, how sad it makes us feel when his vacant chair we see. It seems that my heart will almost break when I think of the words when he was dying: "Sweetheart, I am so sick; if I could only go to sleep." No more shall we hear that sweet voice, nor see those black eyes as he would look up at me and smile. He was so patient and gentle up till the very last. We are so sad and lonely without him, but God doeth all

things well; soon we'll meet you in that beautiful home to part no more.
His broken-hearted wife,
Emma Ohr.

EVANGELISTS' APPOINTMENTS.

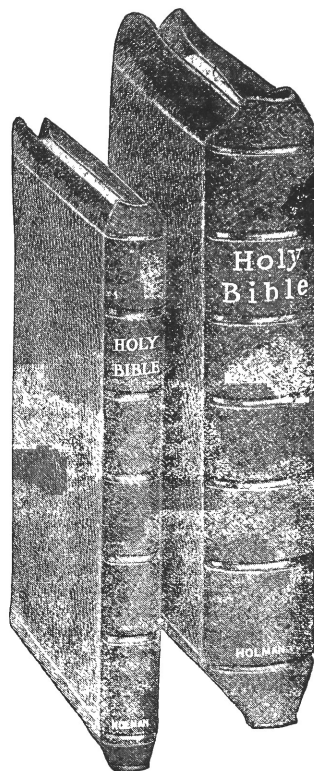
MRS. JULIA G. SHORT.
Morrisonville, Ill., Oct. 4-31.
REV. W. R. CAIN.
Lincoln, Neb., Oct. 4-31.
REV. F. DEWEERD.
Cincinnati, O., Oct. 25-Nov. 1.
REV. W. W. McCORD.
Ellenton, Fla., Oct. 19-Nov. 1.
REV. A. S. CLARK.
Chase, Kan., Oct. 11-Nov. 1.
REV. W. M. JENNINGS.
Marion Center, Pa., Oct. 9-30.
REV. E. HILTON POST.
Lowell, Mass., Oct. 18-30.
REV. BUD ROBINSON.
Indianapolis, Ind., Nov. 1-15.
REV. JOHN F. OWEN.
Jamison, Ala., Nov. 1-5.
REV. O. H. CALLIS.
Berwick, Me., Nov. 1-15.

REV. KENTON H. BIRD.
Berwick, Me., Nov. 1-15.
MRS. ROSE POTTER CRIST.
Belle Plaine, Kan., Nov. 1-15.
REV. GEORGE BENNARD.
Indianapolis, Ind., Oct. 18-Nov. 4.
REV. C. M. DUNAWAY.
Bloomington, Ind. (Durant, Fla.), Oct. 22-Nov. 1.
REV. E. B. WESTHAFFER.
Minneapolis, Minn., Oct. 25-Nov. 21.
REV. C. W. RUTH.
Cincinnati, O., Oct. 27-Nov. 1.
REV. FRED ST. CLAIR.
Long Island, Me., Oct. 29-Nov. 22.
REV. W. C. MOORMAN.
Mullinsville, Kan., Oct. 26-Nov. 16.
REV. A. J. MOORE.
Sylvester, Ga., Nov. 1-15.
REV. Q. L. BENNETT.
Laneburg, Ark., Oct. 30-Nov. 9.
REV. FRED MESCH.
San Diego, Cal., Nov. 1-15.
REV. JOSEPH OWEN.
Johnstown, Pa., Nov. 1-29.
REV. T. C. HENDERSON.
Cincinnati, O., Oct. 28-Nov. 1.
MRS. D. A. BREWER.
Hobbs, Ind., Nov. 1-16.

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Specimen Part-page of Type.

ST. MATTHEW, 5.

15 * The land of Zab'u-lon, and the land of Nep'h'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;
16 * The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.
Is. 9. 1, 2.
Lu. 1. 42, 7.
Lu. 2. 32.
m. Mark 1. 14, 15.
m. ch. 4. 13.
10. 7.
o. Mark 1. 16.
17. 15.
Lu. 5. 2.
o. John 1. 42.

Christ's sermon on the mount.

2 And he opened his mouth, and taught them, saying,
3 * Blessed are the poor in spirit: for their's is the kingdom of heaven.
4 * Blessed are they that mourn: for they shall be comforted.
5 * Blessed are the meek: for they shall inherit the earth.

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GOVERNOR PATTERSON IN OHIO.

Former Governor Patterson, of Tennessee, is assisting the prohibition forces in Ohio, in their fight which is to be voted on Nov. 3. The following giving an account of his conversion, will be read with interest:

"I have seen the trail of liquor in the criminal courts where I have prosecuted crime. I know and have been a participant in its paralyzing and corroding influence in the social and public life of our national capital. As the governor of Tennessee, I have seen it a veritable and raging center of storm around which gathered its defenders and assailants, and from which sprang divisions in parties, disputes in families and dissensions in churches.

"Going through life I have seen it drag down many of the associates of my boyhood, blasting their hopes and consigning them to untimely graves. I have seen its forked lightning strike my firstborn—the child of my young manhood, and I have borne with him the suffering and tried to help him in his brave but sometimes melancholy struggle for redemption. At last I have felt its foul and stealthy blow as it turned upon me in its deadly and shaming wrath—upon me, who had plead before the people for its very existence. Men have called me strong; and while I could see its harm in others, I thought myself immune, as thousands before my time have thought, and suffered for the thought.

"All this I knew and felt without a revelation of the deep pathos and meaning of it all. I needed help, for I was groping and my feet were stumbling in the dark. Deep in humiliation, tortured and condemned in my own esteem, which is the severest penalty a man may inflict upon himself, I thought of the oft-repeated phrases about personal liberty, of the power of the human will to resist temptation, with which I had beguiled myself, and I found them as unsubstantial as the fabric of a dream.

"When logic failed and reason gave no answer, I cast aside all pride of opinion, all thought of what the world might say or think, and went to the throne of the Almighty God. There, on bended knees, I asked for light and strength, and they came. The curtains of the night parted, and the way was clear. I arose a changed man. An invisible hand has led me on to where the vision is unobscured, and the purposes of life stand revealed. From a critic of others, I looked within. From an accuser I became a servant in my own house to set it in order. From a vague believer in the guidance of Divine power, I have become a convert to its infinite truth. From an unhappy and dissatisfied man—out of tune with the harmony of life and religion, I have become happy and content, firmly anchored in faith and ready to testify from my own experience to the miraculous power of God to cleanse the souls of men.

"Out of this has come the profound conviction that on the question with which I had to deal in my public career, all my arguments and all my conclusions, so far as they excused or justified the moral right or policy of the state to legalize the sale of liquor, and thereby gave sanction to its ravages on society, were only the empty and hopeless statements of propositions which had no verity or application to a thing wholly and essentially evil, and concerning which no principle

or right or order of liberty should ever be evoked for its existence."

IT IS JUST BECAUSE YOU VOTE IT SO.

Where'er you go, there's want and woe,

Intemperance is the cause,
Saloons abound; are all around,
And shielded by the laws.

Some preachers, and the drunkards too,

All on the selfsame day,
Go to the polls and drop their votes
Both for the selfsame way.

Some day your town is painted red,
A drunken man the cause,
A wife is killed, a man is dead,
Your vote helped make the laws.

Responsibility is yours,
Who gives his neighbor drink
By voting license for its use,
Down, down your soul will sink.

Vote out the monster, kill him quick,
Our girls and boys to save
From Satan's grasp, the brimming cup
And from a drunkard's grave.

Oh, haste! oh haste! for time is short,
Oh haste to do the right,
Vote out the rum-power at any cost,
Oh haste with all your might,
Mrs. W. P. Fenlason.

WHAT A BARREL OF WHISKEY CONTAINS.

A barrel of headaches, of heartaches, of woes,

A barrel of curses, a barrel of blows;
A barrel of sorrow for a loving, weary wife,

A barrel of care, a barrel of strife;
A barrel of all-unavailing regret,
A barrel of cares, a barrel of debts;
A barrel of hunger, of poison, of pain,
A barrel of hopes, all blasted and vain;
A barrel of poverty, ruin and blight,
A barrel of tears that run in the night;
A barrel of crime, a barrel of groans,
A barrel of orphans' most pitiful moans;

A barrel of serpents that hiss as they pass,

That glow from the liquor in the head of the glass;

A barrel of falsehoods, a barrel of cries
That fall from the maniac's lips as he dies!

THE BLESSING THAT MAKETH RICH.

Rev. Leroy McWherter, D. D.
"The blessing of the Lord, it maketh rich; and He addeth no sorrow therewith." Prov. 10:20.

The two definite articles in this passage of scripture make it doubly definite. It does not refer to just any kind of blessing from some ordinary person, but it has reference to an extraordinary blessing from an extraordinary personage. "The blessing of the Lord, it maketh rich."

Jesus, though rich, became poor that we through His poverty might be made rich. He pointed out to His disciples in the beatitudes the steps leading from spiritual poverty to the true riches. And Christ counseled those who were well to do in this world's goods to buy of Him gold tried in the fire, that they might be rich; and white raiment that their spiritual nakedness might not appear.

The true spiritual riches are represented in the gospel by the one thing needful—the one thing lacking with many Christians—the pure heart, the better part which many had chosen.

It is also represented by the hidden treasure which cost the finder all that he possessed; and the pearl of greatest price which required all the pearls that the merchantman possessed to purchase it. To obtain the pearl of greatest price—the blessing of the Lord—everything that one has must go down unreservedly upon the altar. But this blessing is cheap at any price. It puts us in possession of gifts and graces that all the wealth of this world cannot buy. It consists in all the gifts, graces and fruit of the Spirit in enlarged measure which fills one with all the fulness of God; that is, all the fulness that God has provided for His children in the gift and gospel of His Son.

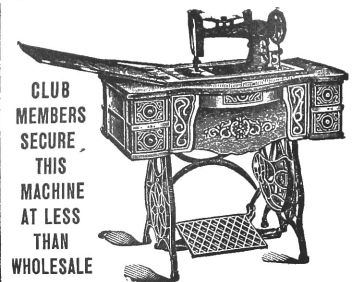
This blessing gives us the promised Kingdom; and when the Kingdom of God comes into our hearts and lives, the King comes along with it to reign in and rule over us in righteousness. What would a Kingdom amount to anyway without a King? No wonder the blessing of the Lord maketh rich, when it gives us the most valuable of all kingdoms, and the most glorious of all Kings.

But the blessing of the Lord does not stop here. It also gives us the Holy Spirit as the promise of the Father to purify our hearts, endue us with power divine, comfort us in the time of sorrow and to guide us in all the walks and ways of life. It adds to all this the gift of eternal life and an inheritance that is incorruptible, undefiled and that fadeth not away, eternal in the heavens. Yes, it gives us that abundant and abounding grace which Paul says shall reign through righteousness unto life eternal. This is the only safe deposit for time and eternity. This is treasure laid up in heaven.

Revell's announce the tenth annual issue of **Tarbell's Teachers Guide** containing lesson helps for the year 1915. Praiseworthy as former volumes have uniformly been, they are eclipsed by the completeness and value of the present issue. It would be difficult, if not impossible to indicate where or how any improvement could be effected. For every grade of teacher, and, consequently, for every grade of scholar the new Tarbell has information to impart, ideas to suggest, lines of study to indicate. It contains nearly five hundred pages and is illustrated with maps, charts, etc.

MARTINSBURG, W. VIRGINIA.

For over two months Bro. M. L. Yeakley and the writer have been conducting tent meetings in neglected parts of this city, and in this way have carried the gospel to many who would not come to us or go to any church. The Lord has greatly blessed our efforts and has given us souls, some of whom had not been in a church for years; several heads of families and one or two whole families were saved. One man whom sin had separated from his wife and children was gloriously saved; he then went back to his wife and little children. A few nights later he came bringing his wife with him and she too was blessedly saved, and they are now living happily together. A number of those saved were past middle age, and one is now in his seventy-eighth year. Fifty-two professed faith in Christ, and thirty-five have united with the Pentecostal Church of the Nazarene, and a few others yet to join. Rev.-Wm. Hedges,



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a superannuated Southern M. E. preacher, with whose daughter and family I made my home, took a great interest in these meetings and rendered efficient service. To God be all the glory. Yours seeking the lost,
J. H. Penn.

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